COLLECTION

OF

Texts of Scripture,

MVGZVM

Short Notes upon them.

And some other Observations against the Principal

Popish Errors.

IMPRIMATUR.

Julii 9. 1688. Guil. Needham

LONDON,

Printed for W. Boreley, over against the King's-Head Inn in Old-change. 1688.

MVSEVM
BRITAN
NICVM

The Epistle to the Reader.

IT is agreed on all hands, that the Mind and Will of God revealed to us, howsoever the Revelation be made, is the proper and adequate Rule of Conscience, by which we are to direct both our Faith and Practice. And that the Holy Scriptures of the Old and New Testament, contain at least a part of this Divine Revelation, is granted by the Church of Rome it self. From whence it will clearly follow, that whatsoever is contrary to that Revelation which we have in the Holy Scriptures, ought not to be received for Divine Doctrine and Truth; unless we will suppose an inconsistance in Divine Revelation, or that God does contradict himself, which none will have the folly to assert. We must remember therefore how we have received and heard in the Holy Scriptures, and hold that fast. And if there be any Doctrine or Tradition, which contradicts the Doctrine of God delivered in the Holy Scriptures, or makes his Commandment therein contain'd of none effect, we are taught by our Saviour to reject it.

So that if an Apostle, or an Angel from Heaven, and much more if a Father, or if a Church, preach to us any other Gospel than what is therein delivered to us, we should do the same.

Whether the Doctrines that are contested between us and the Church of Rome, *are of this Nature, is the Question in dispute. To make a right Judgment of which, we need but consider the several Doctrines, and then compare them with the Holy Scriptures, and observe their agreeableness and disagreeableness thereunto. To assist the Reader in which, is the Design of this small Treatise, wherein you have a Collection of the chief Points in Controversy between us; and in the head of the several Chapters, is first set down the Romish Doctrine, as it is defined and received, or generally taught in the Church; and then the Texts of Scripture are subjoined, with short and easy Notes and Observations deduced from them, to apply them to the present purpose; whereby it is easy to make a Comparison between the several Doctrines and the Scripture, and the Contrariety between them will be manifest to the meanest Capacity. But yet that it might be made more useful, to prevent all misunderstanding, and to make the Matters in Difference the more clear, where it was thought needful, the Controversies also*

are

are briefly stated, and some farther Considerations added, and the principal Objections are briefly obviated. So that it is hoped it may be of good use to all that desire to be guarded against the Errors of Rome, especially to those that have not Money to buy, or Time or Capacity to read and understand larger or more learned Discourses, for whose service it was principally intended: And some such Thing, in so plain and easy a Method, seemed to be desired.

The Gentlemen of the Church of Rome, we may be sure, will not be pleased with this Method, because we do not take the Scriptures in their Sense, and with their Interpretations. But those, we think, are Comments which destroy the Text; and therefore we have no mind to them. And we should not have the Text neither by their good will; for they do not love that that dangerous Book should come into the hands of the Common People, for fear lest they should think that the Text is against them. But however they endeavour to make themselves Masters of the Sense and Interpretation, that they may be for them. Thus if the Text be ready to strike them, they put out its Eyes by the Exposition, that it shall not know how to direct its Blow, and then they are safe enough. But we cannot think

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think our selves obliged to take every thing upon trust that they say.

But they refer us also to Tradition, and the Consent of the Fathers, for the understanding of the Scripture-Doctrine; which we are not against. But unless we will take this Tradition, and this Consent of the Fathers from their Mouth likewise, they will not be pleased. So that, as they would have it, our Faith must be ultimately resolved only into the present Voice of their Church. And we must not condemn any of her Doctrines, because, they say, they shall not be condemned; that is, they will be Judges in their own Cause, for fear of the worst.

It is well known, that we make use of Tradition, and the Judgment of the Fathers as well as they. And we do not fear to refer our selves to them, in the Matters contested between us; but then they must give us leave to make use of Tradition a little more Catholickly than they do, and not to seek it only from the Voice of their Church; For we hope, as long as we have Eyes, we may read the Fathers as well as they; and we do not know why we may not as well understand their Sense, as also the Sense of the Holy Scriptures, having the same means for it; only the worst is, we want Infallible Parts, which we do not know but they may want as well as we.

But

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But what is it, but a great derogation from the Holy Scripture, and the Holy Ghost, the Author of it, to think, that of it self it is equally apt to deceive, as to instruct? to induce into Error, as to lead into Truth? What is this, but to level it with the Heathen Oracle, that spake always with that ambiguity, that no Body knew what to make of it, and therefore they were as soon deceived by it as not? But yet do not this in effect the very Stress of the Church of Rome? Or why else doth she so studiously withhold the Bible from her Members, for fear lest they should have more hurt by it, than good, if they take it by it self? What is this, but under pretence of taking care of her Children, to call her Father and Husband, whom she pretends so great respect to, all to naught; and to command her self, that she hath more tenderness and love to her Children than they? But is it not rather her own Grandeur and Height which she takes care of, which these Doctrines do subserve to? And therefore she is resolved to maintain them, and must use the means for it; which is, by withholding the Light that would discover them. For it is to be truly feared, that if the Bible were in every one's Hand, and read with any attention, it would soon scatter their Darkness, which the Church of Rome will perceive. And if that be to deceive, the Scripture will deceive. And if Instruction consists only in refuting their Errors, the Scripture will never instruct us to the World's End: So that in this the Church of Rome is in the Right, and is a very wise Mother for her self, but let others judg how kind she is to her Children, or faithful to her Bridegroom.

As for our parts, we are fully perswaded, that the Holy Ghost may speak as good Sense, and as intelligibly in the Scriptures, as any of them in their Writings, or in the Church can in here, and that it was his Design to do so. And therefore we doubt not, but it is done plainly and fully in all Points necessary to Salvation; and also as to

the Controversies between the Church of Rome and us, that enough may be plainly gathered from them. And wherever there is any obscurity, either it is in the lesser Matters, or in prophetick Visions; or only arises by accident, by reason of the distance of time, wherein the Holy Scriptures were written, the variety and change of Customs, the difference of Dialects or Forms of Speech, or some such other Causes which are incident to all ancient Writings, and especially of the Eastern Countries. And either it may be cleared up by the same means which we may use as well as they, or else it must, for what I know, remain so yet to us both, for the exercise of our further industry.

It is the Scripture then that we build our Faith upon, and guide our selves by; though we do not refuse any help to the understanding of it. And we are not afraid that our common People should read it; but do exhort them to it. For we do not desire to retain any Doctrines or Works of Darkness, and therefore we are very willing that all should be brought to the Light. It is the Scripture that we love; and whilst we love the Scripture, we do declare it, that we cannot be very fond of Rome. A plain simple view of Scripture is sufficient to keep us out of the snares of Romish Delusion. And such a view is presented to the Reader in this little Treatise, in a Method fitted to the most vulgar Capacity.

Let us but stick to the Scripture, or written Word, which the Church of Rome is really most dreadfully afraid of, and then we are out of danger. The Scripture we know from whence it is; but as for their Traditions, many of them we know not whence they are. They pretend they came from the Apostles, but we have nothing else but only their own word for it: For we cannot perceive the Apostolical Image and Superscription upon them. Nor would they then ever contradict the Apostolical Writings, as we are well assured they do many of them. Tradition indeed alone doth but open a GAP to whomsoever bold and confident

Man,

Men may observe, that have subtilty enough to set off a Thing a little plausibly. But let us hold fast the written Word, and we shall not fear to be intangled with those new Doctrines, which are the contrivances of crafty and ambitious Men to make an advantage, by which the face of Christianity comes to be quite marred, and all Religion comes to be indangered.

And read but this little Treatise then, and compare Doctrine and Text, and then see who is in the right, the Church of Rome or We: For setif their Doctrine and the Holy Text be not at variance the one with the other, and if so, the Church of Rome must excuse us, if we leave their Doctrine and follow the Text.

Beware of false Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves; ye shall know them by their Fruits. Do not believe every Spirit, but try the Spirits whether they are of God. If the Blind lead the Blind, they will both fall into the Ditch. Heresies shall arise in the Church, and the Devil will sometimes transform himself into an Angel of Light, to deceive whom he can deceive. Therefore see with your own Eyes, and beg the holy Assistance to read you.

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Of

Of the Holy Scripture, and Traditions.

CHAP. I.

That all saving-Truth is not contained in the Holy Scripture, but partly in the Scripture, and partly in unwritten Traditions; which whosoever doth not receive with the like Piety and Reverence, as he does the Scriptures, is accursed. Concil Trident. *Sess. 4. Decret. de Can. Script.*

COntrary to that which is written in the second Epistle to *Timothy*, Chap. 3. verse 15. *The holy Scriptures are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* That which is able to make us wise unto Salvation, contains in it all saving Truth, that is, all that is necessary to be known in order to Salvation. For how else can it make us wise to Salvation? How can the Holy Scripture make us wise unto Salvation, if it doth not contain all saving Truth, or all that is necessary to be known in order to Salvation?

Verſ. 16, 17. *All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works.* Now if the Man of God, who is to inſtruct others, and to declare to them the whole Counſel of God, ſo far as is neceſſary for their attainment of Salvation, be perfectly inſtructed for the diſcharge of his Duty from the Scripture; then the Scripture muſt needs contain all ſaving Truth, or all that is neceſſary to be known, both by him and every particular Chriſtian in order to Salvation. And note, that it is not our part to ſhow what thoſe Scriptures then were which the Apoſtle here intends, they being confeſſedly the ſame which are ſtill contained in the Canon of it: But whatever they were, it is plain from the Apoſtle, that there is no ſaving Truth but what is contained in them, which yet doth not derogate from the uſefulneſs of thoſe Books which were added to the Canon afterwards, whatever they were, they being uſeful however as Comments upon the former, to clear up what was before leſs clearly delivered, or to declare ſome Truths of leſs neceſſary importance, though all that was neceſſary to Salvation was delivered before. So that we muſt needs apprehend the Scripture, as it is now, to be a compleat Rule of Faith, without taking in any thing of unwritten Tradition to piece it up or compleat it.

Before Divine Doctrine was commited to writing, Men had no other Rule but natural Light, or immediate Revelation, or Tradition of what was before made known. And when the Lives of Men were long, Divine Doctrine might better be conveighed this way than it can be now. And in our Saviour's & the Apoſtles Time this might ſerve the turn for the preſent Age, in which there was a continuation

donation of extraordinary Gifts; and especially to the immediate Auditors of these inspired Persons. But in the shorter Age of Men this was not thought a safe or sufficient means to conveigh down Divine Doctrine to the following Ages. And therefore it was thought more expedient to put down in writing what was to be made known to after-Ages, for the more sure preservation of all such Truths from Corruption, and to be a standing Rule to which they might have recourse upon all occasions.

Thus God himself wrote the Ten Commandments in Tables of Stone. And *Moses* by God's direction wrote the Law, as the Prophets afterwards did their several Prophecies, or a brief Summary of them: For it is said, 2 *Tim.* 3. 16. *All Scripture is given by Inspiration of God.* And sometimes we find express direction for the writing of some things which were to be transmitted to future Ages: As *Exod.* 17. 14. *Write this for a Memorial in a Book.* And *Isa.* 30. 8. *Now go write it before them in a Table, and note it in a Book, that it may be for the Time to come, for ever and ever.* And *Psal.* 102. 18. *This shall be written for the Generation to come.* Whereby is intimated the great need of writing then, to conveigh a certain notice of things to future Ages; and which implies the Incompetency and Insufficiency of Tradition for that purpose.

And when once it had pleased God to commit the Holy Rule to writing, we find the Scripture commended for a perfect Direction: Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul.* And Tradition is no where commended, or any order given to have recourse to it in any case, but to the Holy Scripture alone.

Thus, *Isa.* 8. 20. *To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them.*

Thus *Joshua* was directed to govern himself in all his Actions by the same Holy Rule, and therein should *prosper and do wisely*, Josh. 1. 7. *That thou mayst observe to do according to all the Law which Moses my Servant commanded thee. Turn not from it to the right hand, or to the left.* And, *vers.* 8. *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein.*

The same also did *Joshua* prescribe to his Successors, *Chap.* 23. 6. And the King, when he sat *upon the Throne of his Kingdom*, was to *write him a Copy of this Law in a Book, and read therein all the days of his life*, Deut. 17. 18, 19. And this was the way to have him prosperous, and to *prolong his days*. Here is nothing at all left to Tradition, nor any recourse to be had to it, but to the written Law alone intimated as perfect to all the intents and purposes of a good and holy Life.

There were no other Ordinances to be observed but what were contained in the Law, which forbad all Additions. Deut. 4. 2. *Ye shall not add unto the Word which I command you; neither shall you diminish from it.* So again, *Chap.* 12. 32. So *Prov.* 30. 6. *Add thou not unto his Words, lest he reprove thee, and thou be found a Liar.*

For this the Children of *Israel* were condemned, *Jer.* 32. 35. that they *built the high Places of* Baal, *to consecrate their Sons and their Daughters unto* Molech, *which I commanded them not.*

The Reformation of the Church therefore under *Jehoshaphat*, that good King, was made by the Scripture. That was their Rule alone, 2 *Chron.* 17. 9.

The same practice was observed under the Reign of King *Hezekiah*, 2 Chron. 31. 3, 4.

Accordingly our Saviour and his Apostles refer to the Scripture as the only Rule, and confirm their Doctrines

Doctrines by it, but no where have recourse to Tradition for any thing.

Thus for the obtaining amendment of Life, and the avoiding of Condemnation; Luke 16. 29. *They have Moses and the Prophets, let them hear them.* And this he commends for as great efficacy to that end, as if one should come and arise from the Dead to speak to them.

So *Joh.* 5. 39. For the attainment of the knowledg of himself, and Life everlasting, *Search the Scriptures, says he, for in them ye think ye have eternal Life, and they are they which testifie of me.* He doth not reprove, but allow & encourage this thought in them.

Luk. 24. 27. *Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.* But makes not the least use of Tradition.

So also he refutes the Pharisees by the Scripture, *Mat.* 22. 32.

Thus the Apostle St. Paul, *Act.* 26. 22. *witnessing both to small and great, and saying none other things than those which the Prophets and Moses did say should come to pass.*

He teacheth at *Rome*, that Jesus was the Christ, by the Scripture, *Act.* 28. 23.

He combateth all sorts of Errors by the Scripture, see his Epistle to the *Romans*, to the *Corinthians*, to the *Galatians*, &c.

To end the Difference, that was agitated at the Council of *Jerusalem*, St. *James* alledges the Scripture, *Acts* 15. 15. So that the Scripture is that which is every where referr'd to, as the Rule of Faith and Manners; but not one word said of Tradition to that end. It having pleased God, when once the Scripture was Indicted, to leave nothing to Tradition; though sometimes he was pleased to reveal himself further by immediate Reve-

lation, till all the Books of the Holy Canon were perfected.

On the other side, Tradition is so far from being commended, that the use of it is decried, as the foundation of many Errors, and Wickednesses, and Superstitions; and their adhering to the Traditions of the Fathers is censured.

Thus *Mark.* 7. 1, &c. *When the Pharisees saw some of his Disciples eat Bread with defiled (that is to say, with unwashen) Hands, they found fault. For the Pharisees, and all the Jews, except they wash their Hands oft, eat not, holding the Tradition of the Elders. And when they come from the Market, except they wash, they eat not. And many other things there are, which they have received to hold, as the washing of Cups, and Pots, and brazen Vessels, and Tables.* Which they observed as a part of religious Worship received by Tradition from their Fathers, though not commanded in the Law of *Moses*. Like the Holy Water of the Church of *Rome*, the Incensings and Garments, the Salt and Spittle, and Exorcisms, and Wax-candles used in Baptism; the Priests shaving the Head after the manner of a Crown, which they profess to have received from Christ and his Apostles, & conveyed to them by the Tradition of the Church, through all Ages, though there be not one word of any of it in the Holy Scriptures. See *Council. Trident. Sess.* 22. *cap.* 2, &c. *Catechism. Roman. part.* 2. *p.* 232. §. 59, &c. But our Saviour condemn'd all the Traditions of the Fathers, so received by them, for vain Worship, because not written in the Law, *Ver.* 7, 8. So I doubt not, but we shall have reason to do the like with those of the Church of *Rome*, by the same Warrant.

The Apostle reckons it his great Fault before his Conversion, *Gal.* 1. 14. *That he was exceeding zealous of the Traditions of his Fathers*, which were superadded

to the Law, which was the very foundation of Phariſaiſm, and a ground of very great Superſtition among them.

Therefore, 1 *Pet.* 1. 18, 19. *Ye know that ye are not redeemed by corruptible things from your vain Converſation, received by Tradition from your Fathers, but with the precious Blood of Chriſt.* Here alſo we have an intimation from St. *Peter*, of many vain Obſervations which the Jews took up by Tradition from their Fathers. So that the Tradition of their Fathers was ſo far from being a ſure Rule to them, that it was a means of very great Corruption, which the Chriſtians are redeemed from.

Therefore there was that Exhortation, *Ezek.* 20. 18, 19. *Walk ye not in the Statutes of your Fathers, neither obſerve their Judgments, nor defile your ſelves with their Idols: I am the Lord your God, walk in my Statutes, and keep my Judgments, and do them.*

The vanity and uncertainty of Tradition for a Rule of Faith, ſufficiently appears by theſe things. And how much the uſe of it is decried as miſchievous and hurtful. And if it was ſo in the Church and State of the Jews, which was but of a very narrow compaſs, and thereupon it might be ſuppoſed then to be a more certain means of conveyance of Truth; how much more reaſonably may we think it to be ſo in the Chriſtian Church diffuſed through all Nations, where by reaſon of the multitude and diſtance of Chriſtian Teachers and Profeſſors, it muſt needs be much more eaſy for ſuperſtitious and conceited Men to obtrude their Innovations, and to back them with the pretence of Tradition, of which there hath been many Inſtances. And hence ſuch Difference hath ariſen between Traditions themſelves, as is plain in the Controverſy in the Primitive Church about *Eaſter*, and many others. And can we think that our Saviour ſhould

leave his Church to such an uncertain Rule now, when there is so much need rather to have it more exact and settled? Should that be a Rule of Faith in the Christian Church, which was wholly disallowed and decried in the Jewish? Or is Tradition now become so much altered, that it is become so sure and harmless above what it was? If Tradition be taken for a natural Means, there is nothing more uncertain in a long tract of Time. And sure our Saviour would not leave his Church to such uncertainty when he might do better. If it be pretended to be assisted with Infallibility, that shall be examined afterwards.

It is plain, that the Christian-Inspired Writers also saw it needful to write down the Doctrine of our Saviour, to transmit it to After-ages: they did not think Tradition was a sure means of conveyance then, no more than it was before: Therefore St. *Luke* wrote his Gospel *to the most excellent* Theophilus, *that he might know the certainty of those things wherein he had been instructed*, Luke 1. 4. implying, that the other way of conveyance by Tradition is not so certain. And St. *Peter*, *I will not be negligent*, says he, *to put you always in remembrance*, 2 Pet. 1. 12. And, vers. 13. *I think it meet to stir you up, by putting you in remembrance.* Mens memories are not so very good to retain Divine Things, unless they are excited and quickned. And, vers. 15. *Moreover, I will endeavour that you may be able after my decease, to have these things always in remembrance:* Which seems to be done by his putting St. *Mark* to write this Gospel from his Mouth. Thus St. *Jude* says, *That he gave all diligence to write unto them of the common Salvation, and that it was needful for him to write unto them*, vers. 3. And if it was needful for that Age, it was much more needful for After-ages. We may be sure, our Saviour and his Apo-

stles

Men would have that done which was needful in their own Judgments for their Salvation.

And we are likewise assured by St. John, that it is done fully, as it was needful it should be done, that nothing might be left to the uncertainty of Tradition. John 20. 31. *These things are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have Life through his Name.* He shows, that the writing of these things is needful to be a Foundation of right Faith in Men, and that enough was written then in his own and the other Gospels and Writings (which it is said he had seen) to be a Foundation of that Faith in Men which is needful to their eternal Salvation. So that no saving Truth was left to be conveyed by Tradition at all; which yet does not argue the uselessness of what Books were after added, as was said before.

1 John 1. 4. *These things write we unto you, that your joy may remain, and that your joy may be full.*

So that the Scripture giving us sufficient knowledge as to what concerns our Faith and Comfort, in order to Eternal Salvation, how can we imagine any deficiency in it, but must needs suppose that it contains in it all the material Objects of Faith and Matters of saving Practice? Or how can we depend upon Tradition as distinct from the Scripture, which was ever so doctred, for uncertain, mischievous, and vain.

Therefore we conclude with our Church, *That Holy Scripture containeth all things necessary for Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation.* Artic. 6. It is a sufficient evidence of the vanity and uncertainty of Traditions unwritten, that amongst all the

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Sayings and Words of our blessed Saviour, which St. John tells us were so many, That if all the things which he did, should be written every one, I suppose that even the World it self could not contain the Books that should be written. Yet there is not one of all these come certainly to our knowledg, but what is written in the Holy Scriptures.

And we have fair warning also given us of Tradition now in the New Testament, 2 Thess. 2. Be not soon shaken in mind, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at hand. Let no Man deceive you by no means. By which it appears, that even in the Apostles Times, there were forged Writings, and feigned Traditions, which some had the boldness to obtrude for Apostolical Doctrines. This is a fair warning to us now, much more in these later Ages, to give but little heed to any thing, however pretended to be never so much Apostolical, that is not contained in the Sacred and Apostolical Writings, which are owned to be undoubtedly such.

And indeed how can we believe, that the Evangelists and Apostles, in all the Writings that they wrote (and it does not appear that they wrote any other besides those we have) when they write many things, that are not so absolutely necessary to be known in order to Salvation, yet should omit so many things that are so as the Church of *Rome* pretends? And that when they speak so often of Baptism for instance, that they should never tell us of the Salt and the Spittle, the Exorcisms and White-randles, but speak only of being baptized in Water, in the Name of the Father, and the Son, and the Holy Ghost? or that they should never, when they speak so much of Worship, tell us of the worshipping of Saints and Images? or of praying for the Dead, when they give us so many directions about Prayer? &c.

We

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We must *hold fast the Traditions*, say they, *which we have been taught* by the Apostles, 2 *Thess.* 2. 15. But we cannot believe, that these and such-like things were ever taught by them, when we have nothing at all of any of them in all their Writings. And that exhortation could be then meant only of those things which the *Thessalonians* had heard from them, and were very sure of, that they were Apostolical Doctrines; And which we doubt not, were no other but what were after set down in the holy Writings, and in them conveyed to us. It is impossible for the Church of *Rome* to shew that they were any other by Tradition only, when the traditional conveyance of Points is evidently so uncertain, and that which we have been so warned against.

Yet after all none, that all this is nothing against the Tradition of the Universal Church, as a means of delivering down to us the Holy Scriptures themselves, the number of the Books, and the Names of the Authors, &c. Nor against that which is concurrent with Scripture, or corrolorative of it in any Point of Faith or Practice, but against that which is urged as a Rule of saying Faith and Practice, distinct and different from it, (and sometimes contrary to it) and is pretended to be the Tradition of the Universal Church from the Apostles Age, but can never be proved to be so.

There is no fear of falling into Error therefore, either through Ignorance or Infidelity, as to such Traditions. But we must say as our Saviour, *Mark* 12. 24. *Do ye not therefore err, because ye know not the Scriptures?* And as the ignorance of Scripture is the Source and Fountain of Error, so on the contrary then to follow the guidance of the Scripture, is the way to be preserved from Error.

CHAP.

CHAP. II.

That the Holy Scripture is dark and obscure. Bellarm. *de Verbo Dei, lib. 3. cap. 5.*

UPon this ground it is, that they withhold the Scripture from the common People, pretending that they are not capable Judges of the Sense of it; and if they should read it, more prejudice than benefit would arise to them from it.

But this is contrary to that which is written, *Psal.* 19. 7, 8. *The Testimony of the Lord is sure, making wise the Simple. The Commandment of the Lord is pure or clear, enlightning the eyes.* Can Darkness enlighten Mens Eyes? or can it make wise the Simple, if it be not intelligible by them?

Psal. 119. 105. *Thy Word is a Lamp unto my feet, and a Light unto my path.* And vers. 130. *The entrance of thy Words giveth Light; It giveth understanding unto the Simple.* When a Man hath but begun to read or make inquiry into the Word, it affords him a great deal of Light and Understanding. Unless the Light be obscure then, the Scripture is not obscure. If Men don't turn their backs to this Lamp, they may perceive the Light thereof. See how the Psalmist profited in Wisdom by medicating therein, *ver.* 98, 99, 100.

Deut. 30. 11, 14. *This Commandment, which I command thee this day, is not hidden from thee, neither is it far off,* &c. *but the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayest do it.* Where the plainness of the Command is asserted, and that in order

order to the performance of it. For a Rule that is not understood, can never be observed. And this perspicuity and Intelligibleness of the Commands given by *Moses*, the Apostle applies to the Gospel, *Rom.* 10. 6, 7, 8.

2 Cor. 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the minds of them that believe not, lest the Light of the glorious Gospel of Christ should shine unto them.* The Gospel is plain enough of it self then, and easy to be understood by any, but obdurate and unbelieving Sinners. For therein *we all with open face, beholding as in a Glass, the Glory of the Lord*, Chap. 3. 18.

2 Tim. 3. 15. *The Holy Scriptures are able to make thee wise unto Salvation.* But how can that be, if they be so dark that they cannot be understood? Can we be wise without understanding? Or are they so difficult to be known, which *Timothy* knew from a Child?

2 Pet. 1. 19. The Apostle calls the Prophecies of the old Testament, *a sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day-spring arise in your hearts.* And if there be such clearness in them, what clearness think you is there in the Doctrine of the Apostles? There is a greater degree of Light, and Plainness, and Intelligibleness promised under the Gospel, than what was under the Law, *Heb.* 8. 11. And if the Old testament be so plain and intelligible, the New much more.

Yet note that it is granted, that there are many dark Things and hard to be understood in the Scripture, and which are so to the Learned as well as to the Unlearned, which may arise from several causes. But *whatever things are necessary, are plain,*

faith

saith St. Chrysostom. *All things which concern Faith and a good Life, are plainly contained in Scripture,* saith St. *Austin.* The Doctrine concerning God, his Being, Attributes, and Providence; of Christ's being the Son of God, his becoming Man, his dying and rising again; The Precepts, Promises, and Threatnings, &c. For how are they necessary to be believed, if they be not plainly revealed? Or are the Unlearned excused from believing them, because they cannot understand them?

Did not Christ himself preach, and order his Apostles to preach to the Unlearned as well as to the Learned? And did he and they preach intelligibly to them, or no? If they did not, to what purpose did they preach at all? or how was the World converted by them? Were there none converted but the learned Priests and wise Men? plainly the contrary rather, *Matth.* 11. 25. 1 *Cor.* 1. 26. If they did preach intelligibly, then it seems their Doctrine was plain enough. And is it not the same Doctrine that is written in the Scriptures which they preach? How came the same Doctrine then so dark when it was writ, which was so plain when it was preach'd? Doth the putting it down in writing make it hard to be understood? And was it not writ to distinct Persons and Places, and for the use of all, as shall appear in the next Chapter? Therefore I conclude it was written intelligibly to all, in all things necessary, or else the Holy Ghost would be wanting to his own Design; and his writing for the use of all, could not answer the end for which it is written.

CHAP.

CHAP. III.

That it is not for the Common People to read the Scripture; and if they should, more prejudice than benefit would arise to them from the reading of it. Council of Trent. Sess. 4. decret. de Can. Script. Index lib. prohib. regul 4.

CONtrary to that which is written, *Deut.* 6. 7, 8, &c. *These words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a Sign upon thine hand, and they shall be as Frontlets between thine eyes; and thou shalt write them upon the Posts of thine House, and upon thy Gates.* This is spoken to Persons of all Sorts, Qualities, and Conditions in *Israel*. And how should they do all this, without a particular and diligent perusal of the Law? *Josephus* tells us, that the Jewish Children were so well versed in it, that they would repeat the Law without Book.

Thus, *Josh.* 1. 8. God commanded *Joshua*, *This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night; then shalt thou make thy way prosperous.* See a General of an Army obliged by an express Command to read and meditate in the Holy Scriptures, and not to depend upon the Priest's Instruction alone. So, *Deut.* 17. 18, 19,

18, 19. the King was to *write him a Copy of the Law, and to read therein all the days of his Life.*

Isa. 34. 16. *Seek ye out the Book of the Lord, and read.* The Prophet speaks to all People upon Earth, as may be seen in the beginning of the Chapter.

We have many such Directions and Commands from our Saviour and his Apostles in the New Testament.

John 5. 39. *Search the Scriptures;* our Saviour speaks not only to Doctors or Teachers, but also to the People: And he exhorts not only to read, but to search them diligently.

So the Apostle, *Ephes. 6. 17. Take unto you the Sword of the Spirit, which is the Word of God.* By which we are enabled to repel the Temptations, and to resist the Assaults of the Devil, and to drive him from us, as our Saviour himself did.

Col. 3. 16. *And let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs.* If the Doctrine or Word of Christ be contained in the Holy Scriptures, then here is an Obligation to a diligent and serious Study of them.

Luke 11. 28. *Blessed are they that hear the Word of God, and keep it.* And why not then, blessed are they that read and observe it? Why should Men be hindred from reading these Sermons of our Saviour and his Apostles, which then there was a blessing upon Man for hearing? Are they more dangerous now they are writ, than they were when they were preach'd?

2 Pet. 1. 19. *We have a more sure Word of Prophecy, whereunto ye do well to take heed.* St. Peter praises those that read the Prophets; and why should Men be blamed then for reading the Apostles and Evangelists?

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Note, whereas he says, verſ. 20. *That no Prophecy of the Scripture is of any private Interpretation.* He doth not ſpeak it to deter private Men from the reading or judging of the ſenſe of it; but to ſhew the ſureneſs of their Rule, that it was not firſt interpreted or written by the Fancy or Will of private Men, but it came *by the Will of God, and holy Men of God ſpake thereas, as they were moved by the Holy Ghoſt*, ver. 21.

Acts 8. 27, 28. *Behold a Man of* Ethiopia, *an Eunuch, of great Authority and Power under* Candace *the Queen, who had the charge of all her Treaſure, as he was returning from* Jeruſalem, *and ſitting in his Chariot, read Iſaias the Prophet.* Obſerve, that this Perſon was not a Church-man, but a Treaſurer or Miniſter of State to the Queen. And *Philip* was ſent to him by the Spirit, to help him to underſtand the Prophecy he was reading. Which is a clear Teſtimony of the holy Spirit's approbation of his practice, and is a great incouragement to others to do the like; and in doing ſo, to hope for the divine Direction and Bleſſing.

Acts 17. 11. 'tis ſaid, The *Bereans* therefore were *more noble than than thoſe of* Theſſalonica, *in that they received the Word with all readineſs, and ſearched the Scriptures daily, to know whether thoſe things were ſo.* 'Tis noted as an Inſtance of an excellent Spirit in them, that they ſearch'd the Scriptures for their ſatisfaction, about what was delivered by the Apoſtles.

So, 2 *Tim.* 3. 15. *From a Child thou haſt known the Holy Scriptures.* See here a Child exerciſed in the Holy Scriptures: And this is noted by the Apoſtle as an excellent and praiſe-worthy thing in him.

Obſerve, that the Apoſtle St. *Paul* addreſſes the moſt part of his Epiſtles, not to the Prieſts or Biſhops,

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shops, but to the Churches of God, to them that are sanctified in Christ Jesus, and to all that call on the Name of our Lord Jesus Christ; see *Rom.* 1. 7. 1 *Cor.* 1. 2. 2 *Cor.* 1. 1. *Gal.* 1. 2. *Ephes.* 1. 1.

And to shew clearly that he wrote to the People, as well as to the Pastors, he distinguishes them in his Epistle to the *Philippians*, Chap. 1. 1. Paul *and* Timotheus *the Servants of Jesus Christ, To all the Saints that are at* Philippi, *with the Bishops and Deacons.*

So likewise St. *James* addresses his Epistle *to the Twelve Tribes that are scattered abroad.*

And St. *Peter* his first Epistle, *To the Strangers scattered throughout* Pontus, Galatia, Cappadocia, Asia, *and* Bithynia, *Chap.* 1. 1.

His second Epistle is yet more general, *To all those that have obtained like precious Faith with us, through the Righteousness of God and our Saviour Jesus Christ.*

St. *John* writes *to Fathers, to young Men, and to Children.* Now what colour can there be to hinder those Persons from reading those Epistles that were sent and addrest to them?

Add to this, that the Apostles did formally and expresly command and require Persons to read their Epistles. Thus, *Col.* 4. 16. *When this Epistle is read among you, cause that it be read also in the Church of the* Laodiceans, *and that ye likewise read the Epistle from* Laodicea. So, 1 *Thess.* 5. 27. *I charge you by the Lord, that this Epistle be read to all the Holy Brethren.*

And note, that for this end they were writ in a Language best known to the generality of People. As also all the Holy Scripture besides was writ in a Language that was best understood by the People for whom it was writ. The Old Testament in Hebrew for the use of the Jews; The New Testament in Greek, that being the Language then most generally used. And for this end there were Translati-

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ons made of the Scriptures into the Languages of several Nations, that People of all sorts might read them.

As to what is said, 2 *Pet.* 3. 16. That in the Scriptures *there are some things hard to be understood, which many do wrest to their own destruction.* It is from the vice and rashness of Men, that they do so wrest them; which if they were of humble and teachable spirits, they might avoid. And therefore to prevent this wresting of them, the Apostle doth not prohibit the People the reading of them; but only cautions them, that they *be not led away with the error of the Wicked*, and directs them *to grow more in knowledge*: the way to attain unto which is, to peruse them with greater care and diligence. And it is an unreasonable thing to build a Prohibition of reading the Scriptures upon a far-fetch'd consequence from this Text, against so many express Commands to the contrary.

Yet see moreover, Rev. 1. 3. *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein.*

Note, here the most difficult Book of Scripture is commended to Mens reading; and the Spirit of God calls those Blessed that read and keep it. And what reason can there be then, to deter Men from reading the Gospels and Epistles of the Apostles, which contain things much more familiar, and easy to be [illegible]

C. H. A. P.

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CHAP. IV.

That the State of the Church is always visible. Bellarm. de Eccles. lib. 3. cap. 14.

THat the Church of God shall continue in being in all Ages, is not denied; but that it shall be always, gloriously and conspicuously visible to the observation of all Persons, that they may know whither to have recourse to it to join in communion with it, and may be moved thereunto by its splendour, is against many Scripture-Instances and Prophecies to the contrary. Which many Times comes to pass through the prevailing of Corruptions in it, or Persecutions against it, which very much darken and obscure it. So that a very few Persons may retain the purity of Doctrine in it, and those not visible to the Notice of many others. As for Example;

What was the Face of the Church then, when God brought *Abraham* out of the midst of Infidels and Idolaters? *Gen.* 12.

What was the Face of the Church when *Israel* was in *Egypt*, where they defiled themselves with the Idols of *Egypt*? Ezek. 20. 7, 8. *Then they rebelled against me*, says God, *and would not hearken unto me; they did not every Man cast away the Abominations of his Eyes, neither did they forsake the Idols of* Egypt; *then I said, I will pour out my Fury upon them, and mine Anger against them in the midst of the Land of* Egypt. Here was

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was a very great Corruption in the State of the Church, and that in the very chief and principal Points of Religion.

What was the Face of the Church in the Time of the Judges of *Israel*? Judg. 2. 10, 11, 12, 13. *All that Generation were gathered unto their Fathers; and there arose another Generation after them, that knew not the Lord, nor yet his Works which he had done for* Israel. *And the Children of* Israel *did evil in the sight of the Lord, and served* Baalim: *And they forsook the Lord God of their Fathers, which brought them out of the Land of* Egypt, *and followed other Gods, of the Gods of the People that were round about them, and bowed themselves to them, and provoked the Lord to anger: And they forsook the Lord, and served* Baal *and* Ashtaroth. How was the Face of the Church disfigured at that Time, when they publickly worshipp'd false Gods? He that would see the several Eclipses of the Church of *Israel* then, let him read this History of the Judges, particularly Chap. 2. 3, 4, 6, 10. And, 2 *Chron.* 15. 3. *When* Israel *was for a long season without the True God, and without a teaching Priest, and without the Law.*

In the Reign of *Rehoboam* the Son of *Solomon*, ten of the twelve Tribes of *Israel* revolted from the Service of God, and publickly worshipp'd the Calves in *Dan* and *Bethel*, which were made by the Commandment of *Jeroboam*, 1 King. 12. And if you desire to see how much the Face of the Church was disfigured, and how often the Service of God was interrupted, read the History of the *Kings*.

The ten Tribes were the greatest part of the Church of *Israel*. But in them the Church was so obscured in the Time of *Ahab*, that *Elijah* complained, 1 *King.* 19. 10. *The Children of* Israel *have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword; and I, even I only*

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but left, and they seek my Life to take it away. God had indeed reserved to himself 7000 Men, that had not bowed their Knees to *Baal*. And, 1 *King.* 18. 4. When Jezebel had put to death the Prophets of the Lord; Obadiah took an hundred Prophets, and hid them by fifty in a Cave, and fed them with Bread and Water. So that there was a Church then left in *Israel*; but it was so obscured, that *Elijah* himself could not see it.

In the Kingdom of *Judah* also, there was sometimes the same obscure State of the Church. As in the Time of *Ahaz*, 2 Chron. 28. 24, 25. For Ahaz gathered together the Vessels of the House of the Lord, and cut them in pieces, and shut up the Doors of the House of the Lord, and he made him Altars in every corner of Jerusalem. And in every several City of Judah he made high Places to burn Incense unto other Gods, and to provoke to anger the Lord God of his Fathers. Repeated again, 2 *Chron.* 29. 6, 7. There was no other Church of God then upon Earth, but what was among the Children of *Israel* and *Judah*; and there was not any one Temple dedicated to the Worship of the True God but that at *Jerusalem*. But yet you see that was prophaned, the Service of God banish'd, Idolatry establish'd. And what external Form of a Church then was there there, where the true God was not acknowledged or served?

So in the Time of *Manasseh*, 2 *Chron.* 33. 4, 5. Who built again the high Places which Hezekiah his Father had broken down, and he reared up Altars to Baalim, and made Groves, and worshipped all the Host of Heaven, and served them. Also he built Altars in the House of the Lord, whereof the Lord had said, In Jerusalem shall my Name be for ever. Which was as great a Promise as ever was made to any Church; and if there had been any Promise designed ever to secure the State and Splendour of the Church in any place

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would think this had been such an one, (If it had been but a like Promise made, or half such said of the Church of *Rome*, what continual boasting and brags should we have had?) yet you see *Jerusalem* and the Temple filled with Idols. And it is moreover to be observed that at this time the State of the Church was so corrupt, that there were no Copies of the Law to be found extant among the People, but the Book of the Law was found in the restoring of the Temple by *Josiah*; at the reading of which, as a new thing, the King was mightily terrified, 2 *Chron.* 34. 18, 19, 20, which is a plain Argument, that the Law was but little known, and the Copies of it generally lost. And the Prophet *Jeremy* saith, *Jer.* 11. 13. *That according to the number of thy Cities were thy Gods, O Judah; And according to the number of the Streets of Jerusalem* (which is yet called the *Holy City*, Matth. 27. 53.) *have ye set up Altars to that shameful thing, to burn Incense unto Baal.* And what Corruptions did the Prophet *Isaiah* complain of before? *Chap.* 1.

In the time of the Captivity, *the whole Land was a desolation and an astonishment*, Jer. 25. 11. the Temple of *Jerusalem* was demolish'd, and the Service of God beaten down.

So in the New Testament there are Prophecies of great defections, and much obscurity that there should be in the Church, 2 *Tim.* 4. 3, 4. *For the time will come that they shall not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears; And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* So, 1 Tim. 4. 1. *The Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils,* (or rather *Doctrines concerning Demons*, or a sort of under-Gods, or angelical Mediators with God)

speaking

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speaking lies in hypocrisie, having their Consciences seared with an hot Iron, forbidding to marry, and commanding to abstain from Meats. How well doth this agree to the Church of *Rome*?

Rev. 12. 6. *The Woman* (by which the Church is represented) *fled into the Wilderness, where she hath a place prepared of God,* there to lie hid for a time, during the rage of the Dragon. It is very unjust and unreasonable then to demand, that at all times we should shew the visible State of the True Church.

Rev. 13. 15, 16, 17. The time is propheſied of, that the second Beast *shall cause, that as many as will not worship the Image of the* former *Beast, shall be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right hand and in their forehead; and that no Man might buy or sell, save he that had the Mark or Name of the Beast, or the Number of his Name.* And how should the Church then, during this Tyranny, have a visible and flourishing State? And the Papists themselves allow, that in the time of Antichrist there shall be an universal defection for a time.

It is certain in *Fact*, that many Churches founded by the Apostles themselves have quite fallen away to *Mahometanism*. And in the time of *Athanasius* the whole World almost was become *Arian*. And in the Ages, just before the Reformation, the Purity of the Church was so lost, and corrupted with Errour, Superstitious and Idolatrous Worships, that the Doctrine of the Gospel was almost quite extinct, and false Legends, humane Traditions and Constitutions had taken place of the Word of God, and were come in the room of the Divine Commands and Institutions. So that 'tis no wonder, if in those Ages we could not shew any one Congregation or number of Persons and Professions, that

always

always held the same Doctrines that we do. Though there were always some that opposed and groaned under the growing Superstitions of their Age.

Luke 18. 8. *I say unto you, saith our Saviour, when the Son of Man cometh, shall he find Faith on the Earth?* What then at that time shall be the Face of the Church? If you will believe Cardinal *Bellarmin*, all the publick Ceremonies of Religion and Sacrifices shall cease, *De Rom. Pontif. lib.* 3. *cap.* 7. And if there be nothing of the publick Ceremonies of Religion, how should the Church then have a visible State?

And as for the *Roman Church* in particular, the Apostle gives some intimation of her Defection, as great as that of the Jews, *Rom.* 11. 20, 21, 22.

CHAP. V.

That Multitude is a Mark of the Church. Bellarm. de Eccles. lib. 4. cap. 7.

THis doth not agree to the Church alone, nor yet always to it, nor to the purest part of it, in opposition to others. If we should go to the Poll, the *Mahometans* would outnumber the *Christians*. And the Professors of the True Doctrine are many times but few in comparison of the rest of the Church, and much more in comparison of the rest of the World. And therefore this is a very improper Mark to distinguish and know the Church by in all Ages. As especially in the first Age, and in the Time of the *Arians*, and in the Reign of Antichrist.

So that to assert it for a Mark, agreeing to the Church Universal, is false.

Luke 12. 32. *Fear not, little Flock, for it is your Father's good Pleasure to give you a Kingdom.* The Church is called a little Flock; and *Babylon*, that is opposite to the Church, is called a great City, Rev. 16. 19.

Consider the Course or Series of the History of the Church. For after more than sixteen hundred Years after the Creation of the World, the Church was composed but of eight Persons that entred the Ark, *Gen.* 7. 13.

Near two thousand three hundred Years after the Creation of the World, the Church was composed but of seventy Persons, that went down into *Egypt*, Exod. 1. 5. and all these but of one Family. And though it was much encreased in *Moses*'s Time, yet then it was still but one People, wandring in a Wilderness. It was confined to the Jewish People alone for many Ages, and to a few Proselytes that came into them.

And as to the Jewish People it self, and more than three thousand Years after the Creation of the World, besides the two Tribes that worshipped at *Jerusalem*, there were in the other ten but *seven thousand that had not bowed their knees to* Baal. And these so little appearing, that the Prophet *Elijah* thought he himself had been left alone, 1 *King.* 19. 10. Of what side then was the Multitude? there were four hundred lying Prophets, and but one true one, 2 *King.* 22.

In our Saviour's Time, the whole Christian Church consisted of twelve Apostles, and seventy Disciples, and some few followers besides; which were not many, nor very constant in their Profession. John 6. 66, 67. *For from that time many of his Disciples went back, and walked no more with him.* So that

Saviour said also to the Twelve, *Will ye also go away?* If the Apostles had followed some sort of Maxims, they had answered, Yes, Sir, we are going too; for the Multitude is not of our side. Again, Chap. 12. 37, 38. *Though he had done so many Miracles before them, yet they believed not on him; That the saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our Report? and to whom is the Arm of the Lord revealed?* It seems then the Church was not made up of Multitude.

Matt. 27. 20. *The chief Priests and Elders persuaded the Multitude that they should ask Barrabas, and destroy Jesus.* To follow the multitude then, one should have cried against the Saviour of the World, *Let him be crucified*, verse. 22.

Acts 1. 15. *In those days* (after the Ascension of Christ) *Peter stood up in the midst of the Disciples, and the number of the Names together were about an hundred and fifty.* There was no great Assembly of Christians then in the World.

In After-Ages the Church indeed was much increased; but yet at some times was so over-run with Errors, that the number of the Orthodox was inconsiderable in comparison of the Heretical.

And it is prophesied, *Rev.* 13. 3, 4. that *all the World would wonder after the Beast, and worship the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make War with him?* Few Disciples follow Jesus Christ, but Behold the whole World runneth after the Beast.

And, verse. 7, 8. *It was given unto him to make War with the Saints, and to overcome them; and Power was given unto him over all Kindreds, and Tongues, and Nations. And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb.* How should all the Inhabitants of the

World worship the Beast, and yet Multitude be on the side of the Church?

So, *Rev.* 17. 1, 2. it is *the great Whore that sitteth upon many Waters*, (now, vers. 15. *The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues.*) *And the Kings of the Earth have committed Fornication with her, and the Inhabitants of the Earth have been drunk with the Wine of her Fornication.* So that the great Whore commands Kings, and a multitude of Peoples, and Nations. This is that the Church of *Rome* vaunts of so much; but we shall think never the better of them for their Multitude, nor yet the worse of our selves though we were fewer than we are, having had such fair Warnings as to this Matter.

This is no sufficient Argument of their being the true Catholicks, for having the greatest number of Professors of their side, unless they likewise retain and profess the Catholick Faith, the same Christian Religion, which all good Christians in all Ages, and of all Nations, have ever constantly profess'd. And if we do this, we are true Catholicks, though we are the lesser number, if it be so. But upon Calculation it has been judged, that the number of the Reformed is not much unequal to theirs. But no wise Man ever judged of the Truth of Religion, by the *major Vote*; which is an Argument to none but Fools. *Exod.* 23. 2. *Thou shalt not follow a Multitude to do evil.* But, if Multitude were always in the right, this had been a very improper and vain Caution.

CHAP.

CHAP. VI.

That Temporal Happiness is a Mark of the Church. Bellarm. de Eccles. lib. 4. cap. 18.

WHat was said of the former Mark, may also be applied to this here. This doth not agree to the Church alone; and therefore cannot be a proper Mark to distinguish it from others. For the Heathens, and especially the *Mahometans*, have often had this to plead for themselves. Besides, it is but a contingent Note, and agrees to the Church, and the Defenders of it but at some times. And some times agrees to one part of the Church, when it does not to another; and sometimes to the more corrupt part of it, when it is otherwise with that part that is more pure. And therefore it is a very improper Note to distinguish one from the other; and so doth not do the office of a proper Mark. Or if it signified any thing, the *Reformed* of this and the last Age may plead it in some places, blessed be God, as well as the *Romanists*. But indeed it is but a fallacious Mark; and to assert it universally of the Church, or the most pure part of it at all times, it is false, and contrary to the Doctrine and Predictions of the Scripture, and the Experience of the Church.

John 18. 36. *My Kingdom is not of this World.* Our Saviour did not aim at an earthly Pomp, or Grandeur, or Authority, like the Kings of the Earth, nor to leave this as an Inheritance to his

Followers. 1 John 2. 15. *The Lusts of the Flesh, and the Lusts of the Eye, and the Pride of Life, are not of the Father, but of the World.*

Mat. 16. 24. *If any will come after me, let him deny himself, and take up his Cross and follow me.* Not temporal Happiness, nor a Cross of Gold and Silver, but Affliction for the Gospel.

Mar. 24. 9. *They shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all Men for my Name's sake.* This was the lot of the Apostles, and the Christians of the first Age; and so it hath continued to be, more or less, in most of the Ages since. And the Church indeed seems to be calculated for a State of Affliction, for then it thrives best.

John 15. 20. *Remember the Word that I said unto you, The Servant is not greater than the Lord: If they have persecuted me, they will also persecute you.* The Life of our Lord Jesus was a continual Persecution; And God has *predestinated us to be conformed to the Image of his Son*, Rom. 8. 29.

John 16. 2. *They shall cast you out of the Synagogues: yea, the time shall come, that whosoever killeth you, shall think that he doth God service.*

Vers. 20. *Verily, verily, I say unto you, That ye shall mourn and lament, but the World shall rejoice; ye shall be sad, but your sadness shall be turned into joy.* All things have their season, *Eccles.* 3. The World laughs now, but one day it shall gnash its teeth. Good Men mourn here below, but above *God shall wipe away Tears from their Eyes*, Rev. 7. last.

Acts 14. 21. Paul and Barnabas *returned, confirming the Souls of the Disciples, and exhorting them to continue in the Faith; and that we must through much Tribulation enter into the Kingdom of God.* Affliction and Tribulation is no more than what those who continue in the Faith may expect to meet with,

according

according to what hath come to pass in former Ages.

2 Tim. 3. 12. *All those that will live godly in the Faith of Jesus Christ, shall suffer Persecution.* But the Children of *Babylon* glorify themselves, and live deliciously, *Rev.* 18. 7.

1 Thess. 3. 3. *I sent to comfort you, that no Man should be moved by these Afflictions; for your selves know that we are appointed thereunto.* The Church is not appointed then to a continual prosperous State.

Rev. 12. 14, 15. *When the Dragon saw that he was cast unto the Earth, he persecuted the Woman which had brought forth the Man-Child. And to the Woman were given two Wings of a great Eagle, that she might flie into the Wilderness into her place. And the Serpent cast out of his Mouth Water as a Flood, after the Woman, that he might cause her to be carried away of the Flood.* This represents the Fury of the Devil, stirring up Persecution against the Church, which God nourishes for a time in the Wilderness.

Chap. 13. 7. *It was given him,* (that is, the Beast,) *to make war with the Saints, and to overcome them.* Where was then the Prosperity of the Church?

Chap. 17. 4. *The Woman, the Great Whore, was arayed in Purple, and Scarlet-colour, and deck'd with Gold, and precious Stones, and Pearls, having a golden Cup in her Hand, full of abominations and filthiness of her Fornications.* But now behold the Equipage of the faithful Martyrs, *Heb.* 11. 36, 37. *They had trial of cruel Mockings and Scourgings, yea moreover, of Bonds and Imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the Sword: they wandred about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, (of whom the World was not worthy,) they wandred in Deserts, and in Mountains, and in Dens and Caves of the Earth.*

Therefore, 1 *Pet.* 4. 12. *Beloved, think it not strange concerning the fiery Trial, as though some strange thing happened unto you.*

John 16. 33. *In the World ye shall have Tribulation,* (a description of a State far enough from temporal Prosperity) *but be of good chear, I have overcome the World.*

CHAP. VII.

That Miracles are a Mark of the Church. Bellarm. de Eccl. lib. cap. 14.

WHensoever any Persons have been sent out upon an extraordinary Message, by an extraordinary Mission from God, to preach or teach such Doctrine as hath not been delivered before, or not sufficiently attested; In that case it is confest, that Miracles are necessary to attest their Mission, and to confirm their Doctrine. But this Mission of theirs having been once sufficiently attested, and their Doctrine confirmed by Miracles, and both this Doctrine and Miracles faithfully recorded, and the Records safely preserved, then there can be no absolute need of more Miracles. For there can be no need of doing that again which hath been sufficiently done already: And therefore there can be no need of more Miracles, when a Doctrine already sufficiently confirmed by Miracles, is only to be cleansed and restored from the mixture of Errors with which it is defiled or obscured. But in that case it is sufficient to have recourse to the Writings and Records in which the true Doctrine hath been delivered,

delivered, which had been sufficiently confirm'd before. And therefore *Elijah* and *Jehoiada* wrought no Miracles, when the Reformation was set a-foot by them according to the Law, already confirm'd by Miracles. And *Hilkiah*, *Amos*, &c. wrought no Miracles, when they were sent to recal the People from their Apostacy to the observation of the Law. And *John* Baptist himself wrought no Miracles, *John* 10. 41. being but to teach the People that Doctrine that was delivered in the Promises of the Old Testament concerning the Messiah. And for the same reason there was no necessity that Miracles should be wrought by our Reformers, it being their Business, not to teach any new Doctrine, but to restore what was already taught, and formerly confirmed by Miracles.

And it is moreover to be observed, that neither our Saviour nor his Apostles did insist upon Miracles alone, as the only Test of the Truth of their Doctrine, but in conjunction with the Predictions and Prophecies of the Old Testament, which were fulfilled in our Saviour's Person, and in his Works and Doctrine, as may appear by our Saviour's own method, which he took for the conviction of others, *Luke* 24. 25, 26. where he appeals to *all that the Prophets have spoken concerning himself*. And by his referring them to the Scriptures for their information, *John* 5. 39. And so St. *Peter* corroborates the Testimony of the Resurrection of Christ, with *David*'s prediction of it, *Acts* 2. 22, 24. And refers likewise to the Prophecies of the Old Testament as the most sure Rule, 2 *Pet.* 1. 16, 17. And St. *Paul* in his preaching, said *none other things than those which the Prophets and* Moses *did say should come*, Act. 26. 22. So that the Jews were to receive our Saviour and his Doctrine, not barely upon the account of his Miracles, but as in conjunction with the Do-

strine and Prophecies of the Old Testament, and so as having all the concurrent Characters of a Divine Revelation. And we have much reason not to receive any Doctrine from any Person or Church, upon the account of any Miracles wrought or pretended to be wrought by them, unless it be likewise conformed to the Doctrine of the Scriptures, already delivered and confirmed, by which it is to be tried.

We are also forewarn'd in the Scriptures, that it may please God sometimes to permit Signs and Wonders to be wrought for the trial of Men, whether they will adhere to the True Doctrine already delivered, and sufficiently confirm'd. And the false Prophets and Teachers shall make use of such Methods to propagate their false Doctrines. Therefore this can be no proper Mark or Character of a true Prophet, true Doctrine, or a true Church. Thus,

Deut. 13. 1, 2, 3. *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder; And the Sign or Wonder come to pass, of which he spake unto thee, saying, Let us go after other Gods (which thou hast not known) and let us serve them: Thou shalt not hearken to the words of that Prophet, or that Dreamer of Dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.*

Mat. 24. 24, 25. *False Christs and false Prophets shall arise, and shall shew great Signs and Wonders, that (if it were possible) they shall deceive the very Elect. Behold, I have told you before.* Is not this a fair warning?

2 Thess. 2. 9. *That wicked One, (viz. the Son of Perdition) his coming* shall be *after the working of Satan, with all Power, and Signs, and lying Wonders.* This is the very Mark and Livery of the Son of Perdition.

Rev.

Rev. 13. 13, 14. *And he doth great Wonders,* (viz. the Beast that had Horns like a Lamb) *so that he maketh Fire come down from Heaven on the Earth in the sight of Men; and deceiveth them that dwell on the Earth, by the means of those Miracles that he had power to do in the sight of the Beast.* And some it seems shall be deceived thereby: For *the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits,* 1 Tim. 4. 1. The so many pretended Miracles of the Romish Church, then give us cause of suspicion that all is not right. It is for them to pretend to Miracles, that want other confirmation of their Doctrine; but when we preach only the Doctrine already confirm'd, we do not need them.

Gal. 1. 8. *But though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preach'd unto you, let him be accursed.* It is in vain to alleadg Miracles to confirm a false Doctrine; for it is not the preaching or apparition of an Angel is enough to recommend it; and if not so, then not any other Miracle. So that we are to try the Doctrines now, not by Miracles, but by its consonancy to, and correspondency with the Doctrine of the Scriptures already established. And we must judg of the Miracles themselves by the Doctrine, and not the Doctrine by them. And as we are to judg of the Doctrine, so we are to judg of the Church that teacheth it: And have cause to suspect Miracles now as the Marks of Deceivers, who we are foretold shall pretend to them, than to take them as Tests of true Doctrine, or Marks of the true Church.

It is the Character of the Pharisees, never to be contented with the Miracles that have been sufficiently wrought, but still to expect more, *Mat.* 16. 1. But we are contented with the Miracles already

wrought,

wrought by our Saviour and his Apostles. And since we teach no other Doctrine than what was taught by them, we may say of good right, that their Miracles are our Miracles, and that they authorize our belief.

So that we shall think not one jot the worse of our selves now for want of this Mark; nor one jot the better of the Church of *Rome* for its pretending to it.

CHAP. VIII.

That St. Peter *was supreme Pastor and Governour under Christ, and had a primacy of Dominion over the Church; and that the Pope is so as his Successor.* Catechism. Roman. par. 1. de 9. Artic. Symbol. §. 11.

This is the main Foundation of all the glorious Pretences of the Bishop and Church of *Rome*. Upon this it is that they arrogate so great Authority to themselves over all the Churches of Christ throughout the World, and over all their Members. The *Roman* Church is defined *to be the Mother and Mistress of all Churches.* Fourth General Council of *Lateran. Can.* 2. Council of *Trent. Sess.* 7. *Can.* 3. &c. And the *Roman* Bishop defined to be *the Vicar of God and Christ, and the Successor of St.* Peter, *and to have the supreme Pastorship over the Universal Church.* Council of *Trent. Sess.* 6. *de reformat. cap.* 1. *Sess.* 15. *cap.* 7.

But

But the very Foundation of all, that St. *Peter* had such an Headship and Rule over the whole Church, above the rest of the Apostles, is overthrown by many Texts of Scripture.

Mark 10. 42, 43, &c. *Jesus called unto them, and said, Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them, and their great Ones exercise Authority upon them. But so shall it not be among you; but whosoever will be Great among you, shall be your Minister; and whosoever of you will be Chiefest, shall be Servant of all.* If our Saviour had intended a primacy of Jurisdiction or Authority to St. *Peter* over the rest of the Disciples, would he have expresst himself in such universal Terms, so absolutely denying this Authority and Superiority to all? Would he not have excepted St. *Peter's* Right and Priviledg which he intended to him? But here's an universal Negation of such supreme Authority, to all of them indifferently, without any such Exception.

Mat. 19. 28. *Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit upon the Throne of his Glory, ye shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* The Apostles are here represented, sitting equally upon twelve Thrones. Is not this to let us understand, that they were to have an equal Authority? Whereas if St. *Peter* was to have had a superior Authority, one would think he should have had a Throne too superior to all the rest.

Mat. 23. 8. *Be not ye called Rabbi, or Master; for one is your Master, even Christ, and all ye are Brethren.* Here is no assignation of any Mastership to St. *Peter*, as Christ's Vicar; But all the Disciples are joined together in an equality of Brotherhood under Christ their Lord.

Luke

Luke 22. 24. *There was also a strife among them, which of them should be accounted the Greatest.* Note, that this Dispute was but the Evening before the Passion of Jesus Christ, after these words were spoken, *Mat.* 16. 19. *I will give unto thee the Keys.* If St. *Peter* had been then constituted the Chief of the Apostles, there would never have been this Dispute among them touching the Primacy. For our Saviour upon this Dispute said not one word that he had given it to St. *Peter.* But on the contrary,

Vers. 25. 26. *The Kings of the Gentiles exercise Lordship over them; and they that exercise Authority upon them, are called Benefactors, but ye shall not be so.* Which certainly excludes such a Supreme Authority as is claim'd by the Pope.

John 20. 22, 23. *Jesus Christ breathed upon his Disciples, and said unto them, Receive ye the Holy Ghost. Whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained.* Note here, that the Power of binding and loosing, which was promised to St. *Peter*, Mat. 16. 19. is here given to all the Disciples indifferently. Therefore that Promise conveyed no special Priviledge or Authority to St. *Peter*, but what was given in common to them all.

Ephes. 2. 20. *Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.* Note, that the Apostles and Prophets are here put in the same rank, and are all equally called Foundation-stones, as St. *Peter* was called a *Rock*, Matth. 16. 18. and *James* and *John*, Pillars as well as he, *Gal.* 2. 9. To Jesus Christ alone belongs the Preheminence.

So, *Rev.* 21. 14. *And the Wall of the City had twelve Foundations, and in them were the Names of the twelve Apostles of the Lamb.* You see here still the Apostles advanc'd to the same degree of Honour.

But

But note, that the Apostles are not called Foundations in respect of their Persons, but in respect of the Doctrine which they held or preach'd. And in the Text, *Matth.* 16. 18. *Thou art Peter, and upon this Rock will I build my Church.* The Rock there mentioned is expounded by many of the Ancient Fathers, as St. *Chrysostom*, St. *Ambrose*, St. *Austin*, &c. of the Doctrine which St. *Peter* confest, that Christ *was the Son of the living God.* Which Christ calls a *Rock*, and that upon which he would build his Church, with allusion to St. *Peter*'s Name that spoke it, which signifies a Stone. And upon this Doctrine all the Apostles indifferently founded the Churches where they came as well as he.

John 21. 17. Where our Saviour three times saith to St. *Peter*, *Feed my Sheep.* What is there contained in that, or signified by it, but what is equally the duty of all other Pastors of the Church? So that here is no Priviledg conferr'd only to him, but a Duty injoined which concerns all, but is there particularly three times repeated to St. *Peter*, and urged upon him as the best expression of his Love which he then professed to his Lord and Master, whom before he had thrice denied, and perhaps was, as a rebuke for that denial, three times repeated.

1 *Pet.* 5. 1, 2, 3. Here St. *Peter* puts himself in the rank of the Elders, that is to say, the Pastors of the Church, and doth not in the least attribute to himself any manner of Domination, and forbids the same to others. *The Elders which are among you, I exhort, who am also an Elder:* He doth not say, *who am Supreme Ruler and Governour over all*, as he might and should have done, to have inforc'd his Exhortation the more, if it had been true. For he should have *magnified his Office* as St. *Paul* did. *Feed the Flock of God which is among you, taking the oversight thereof*

thereof. Which is the same Exhortation which our Saviour gave him: And how then is it a special Prerogative belonging to him alone? But then he adds likewise, *not by constraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Ensamples to the Flock.* Quite contrary to the Pride and Arrogance of many Bishops of *Rome* that lord it over all.

Consider farther, there are no Indications of any such supreme Authority in St. *Peter*, but the quite contrary in very many Instances.

St. *Peter* is not always named in the first place; 23 *Mark* 16.7. *Joh.* 1.34. 1 *Cor.* 1.12. *Gal.* 2. 9.

He spake not first in the Council of *Jerusalem*; but a great Dispute there had been before he began his Discourse, *Acts* 15. 7.

It was not by his Sentence that the Decree of the Council was stated, *vers.* 13.

The Message to the Gentiles was not sent by him, *vers.* 22.

The Decree of the Council was not publish'd in his Name, *vers.* 23.

He shared the Ecclesiastical Charge with the Apostles, as their Fellow and Companion in the Work of the Lord. Gal. 2. 9. *And when James, and Cephas, and John, who seemed to be Pillars, perceived the Grace that was given to me, they gave to me and Barnabas the right hand of Fellowship, that we should go unto the Gentiles, as they unto those of the Circumcision.*

St. *Paul* makes himself equal unto him in all things; Gal. 2. 6. *Of those that seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no Man's Person; They that seemed to be somewhat, in Conference added nothing to me.* So, 2 *Cor.* 11. 5. *For I suppose I was not a whit behind the very chiefest Apostles.* It had been good manners

to

so have excepted St. *Peter*, his Head and Lord, at least.

St. *Peter* was sent in Commission by the rest of the Apostles, *Acts* 8. 14. *When the Apostles that were at* Jerusalem *heard that* Samaria *had received the Word of God, they sent unto them* Peter *and* John. Doth this look like his being their Head, or having supreme Authority over them? Sure it would be esteemed a strange piece of presumption, if the Bishops should undertake to do the like to the Pope!

St. *Peter* was required to render an account also of his Carriage: Acts 11.2,3. *And when* Peter *was come up to* Jerusalem, *they that were of the Circumcision contended with him, saying, Thou wentest in unto Men uncircumcised, and didst eat with them. But* Peter *rehearsed the Matter from the beginning, and expounded it by order to them.*

He was also publickly reproved by St. *Paul*, Gal. 2. 11. *When* Peter *was come to* Antioch, *I withstood him to the face, because he was to be blamed.* And, *vers.* 14. *When I saw that they walked not uprightly, according to the truth of the Gospel, I said unto* Peter *before them all, If thou being a Jew livest after the manner of the Gentiles, and not as do the Jews; why compellest thou the Gentiles to live as do the Jews?* Was this very decent in *Paul*, if St. *Peter* was his Head, and chief Governor over all? So that here is not the least Testimony or Sign of any such Supremacy or Power ever owned or acknowledged by St. *Peter*.

Note also, that all Headship over the Church is always appropriated to Christ, and that in such a manner, that it cannot be delegated to St. *Peter* or any other.

Thus, *Ephes.* 1. 22, 23. *God hath put all things under the feet of Jesus Christ, and hath given him to be Head over all Things to his Church, which is his Body, the*

the fulness of him that filleth all in all. Had it not been proper to have said, *And under the first of St. Peter too, and his Successors as Christ's Vicar*, if it had been so. But as in the Body of Man there is but one Head, so there is but one Head in the Church, of which we are all Members.

Ephes. 5. 23. *The Husband is the Head of the Wife, even as Christ is the Head of the Church; and he is the Saviour of the Body.* Where the Apostle joins his being *Head* of the Church and *Saviour* together: So that he that is not the Saviour of the Church, cannot be the Head. And note, that our Lord Jesus Christ is the Head of the Church, in the same manner as the Husband is the Head of the Wife. So that as in the business of Marriage there is to be no Substitute, so neither is Christ to have a Deputy or Vicar in his Church.

1 Cor. 3. 11. *For other Foundation can no Man lay than that is laid, which is Jesus Christ.*

But supposing that St. *Peter* was Head of the Church, why must the Pope be so? Or if it could be proved, that there was such an Headship in St. *Peter*, how doth it appear that this was any more than a personal Privilege, in which therefore he was to have no Successor? and an Honour conferred upon him out of particular respect, and not from any universal necessity of such an Office in the Church? A supreme Pastor, they say, is necessary to the Unity of the Church; and therefore St. *Peter* was such a one, and therefore he ought to have a Successor in that same Office. But is it sufficient to build so great a Pretension, that can be rightly grounded upon nothing but a Divine Institution, upon a mere humane reasoning of the expediency and necessity of the Thing? Is it not more modest rather to argue the contrary, thus, because there is no Divine Institution of such an Office, that therefore it

it is not necessary, however we may mistake the convenience of it? Shew the Institution, and we will believe it; or else, though St. *Peter* should have been Prince of the Apostles, and Head of the Church under Christ, (which yet is shown that it was not;) why may not we take this for a particular Honour, and not for a necessary Office? Cannot our Saviour, who is God over all, sufficiently dispence his Influences, and provide for his Churches Welfare, as far as he thinks meet in this militant State, by other Means and Church-Officers, without such a Vicar Head? Or how is it possible, that a meer Creature should be capable of executing such an Office over all the Churches, for their good, at such remote and distant places? or how could he be able to manage such a wide and mighty Empire?

But after all, if it could be proved that St. *Peter* was vested in such an Office for the Time being; yet how does it appear that he was to have a Successor in it, or that it must be the Bishop of *Rome* rather than any other? So that here we are altogether at uncertainty still, and must build an Institution again upon meer humane Reasoning. If because he himself was Bishop of *Rome*, so was he said to be of *Antioch* too. And why should not his Successor at *Antioch* claim this Privilege as much as he at *Rome*? If because *Rome* was his last See when he died; how doth it appear that his dying there transfers his Authority to the following Bishop, unless it appears it was his last Will to have it so, and that he had power to make such a Will? But, lastly, doth it appear by the Scripture at all, or certainly by ancient Record, that ever St. *Peter* was at *Rome*, much less Bishop there? And if not, how is the Pope his Successor at all? See for this a late Discourse printed at *London*, called, *A Modest Inquiry, Whether*

Whether St. Peter were ever at Rome, &c. So that here is nothing but uncertainty still, to build all their glorious Pretences upon. And considering all, I cannot but conclude as our Church doth, *Homm. of Obedience, 2d. part; The usurped Power of the Bishop of Rome, which he most wrongfully challengeth, as the Successor of St. Peter, is false, feigned, and forged.*

Neither is it necessary then to the being of a true Church, to be united to the Pope as supreme Pastor and Governour over it, as is pretended, *Catech. Roman. par. 1. de 9. Artic. Symbol.* fl. 22. If no such Center of Unity be appointed by Christ, who is the Lord and Bridegroom of the Church, then it cannot be necessary to the Unity of the Faith to be united in it, nor is that an essential Note of the True Catholick Church. And so all those great Pretensions of the absolute necessity of Peoples being in Communion with the Church of *Rome*, under the Pope as supreme Pastor, upon the pain of Damnation, for the guilt of Heresy and Schism in breaking this Union, are meerly false and vain. So that our Church may be a Member of the true Catholick Church, and in Catholick Unity still, though we have separated from them; if there be nothing else to render our separation culpable, besides this vain pretence.

The Apostle gives us an account of all other Church-Officers, both ordinary and extraordinary, that are appointed by Christ for the edifying of the Church; Ephes. 4. 11, 12. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, &c.* But not one word of such an Office as that of supreme Pastor or universal Sovereign over all; Which we may be sure he would not have omitted,

if

if such an Office had been so necessary to the aforesaid Ends as is pretended.

CHAP. IX.

That the Pope hath power over Kings to excommunicate and Depose them; and from Power to resist Sovereign Princes, and can absolve Subjects from their Allegiance. And that all Ecclesiastical Persons are exempted from the Jurisdiction of Secular Courts. The 3d General Council of *Lateran. Cap.* 27. & 14. The 4th of *Lateran. Cap.* 3. & 5. *Florentin. Sess.* 8. *Cap.* 8. Council of *Lions, Ann.* 1243. Council of *Constance, Sess.* 17. Council of *Trent, Decret. de Reformat. Cap.* 12.

THis last and exorbitant Power being founded upon the Pope's Headship over the Church, which is refuted before, there needs no new Arguments here for the confutation hereof. For it is not pretended that the Pope hath a proper and direct temporal Sovereignty, but as a necessary Consequent to and appendix of his Spiritual, and for the promoting his Ends thereof. *The Pope can change Kingdoms and translate them from one, and give them to another, as the Supreme Spiritual Prince, if this be necessary to the Salvation of Souls;* Which are the words of *Bellarmine, de Rom. Pontif. lib.* 5. *cap.* 6. and

So

So that the same Arguments produced before to refute the spiritual Soveraignty, serve also to overthrow the temporal, and more strongly, this having only relation to the former, and inferr'd from it by far-fetch'd Consequences, without the least intimation from Scripture.

And the exemption of all Ecclesiastical Persons from the Temporal Power is grounded likewise upon the same Papal Headship: For he being supposed to be their supreme Governor and Soveraign, is to take cognizance of all Causes that have relation to them, as their proper Judg. And this being the Consequent of such a Principle, the Principle being overthrown, the Consequence must also fall with it. And then there remains no other Power upon Earth, to which the Clergy are to be subject, as their supreme Governor under God and Christ, but soveraign Princes and States in their several Dominions. But yet this pretended Exemption of the Clergy may be likewise further confuted from the following Texts.

Rom. 13. 1, 2. *Let every Soul be subject, unto the higher Powers*, meaning the supreme Civil Authority, whatsoever it is, whether Emperor, King, &c. in their several Dominions. Here's an universal Assertion respecting all Persons under such Authorities, and no exemption of any: For *there is no such Power*, lawfully constituted, *but of God: The Powers that be, are ordained of God. Whosoever he that resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves damnation.* So that there is no Power whatever that can absolve Subjects from their Allegiance to the supreme Magistrate, or free them from his Jurisdiction lawfully constituted. *For he beareth not the Sword in vain*; 'tis his part to bear and wield the Sword of Justice. *For he is the Minister of God, to execute Wrath upon him*

that

that doth evil, and to punish Offenders. And therefore Ecclesiastical Persons, as well as others, if they *do evil*, against the Laws of God and a lawful Governments, are liable to the just execution of punishments inflicted by such Governours. But it is well known, that the Republick of *Venice* was put under an Interdict, for having began a Process against an Abbot and a Canon, who were notoriously criminal and punishable.

1 Pet. 2. 13, 14. See also St. *Peter's* Judgment. *Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King as Supreme, or unto them that are sent by him for the punishment of evil Doers, and for the praise of them that do well.* He doth not say, *Submit your selves to me, as the supreme Head of the Church*; neither, saith he, *Submit your selves, from time to time, to my Successor* in *Rome*; *but submit your selves to the King as Supreme.* And how could he more manifestly teach subjection, which all Persons, of whatsoever Condition and Quality, should render unto him? For he makes no exception of the Clergy, but this Epistle is directed to them as well as others. See *Chap.* 5.

Tit. 3. 1. See here again to the same purpose St. *Paul*, *Put them in mind to be subject to Principalities and Powers, and to obey Magistrates.* Who were these that *Titus* was to put in mind to be subject? but those who by St. *Paul's* direction were committed to his care and teaching; among which we find the Elders and Bishops of the Churches, *Chap.* 1, 4, 5. these were some of those them whom *Titus* was to put in mind to be subject.

Aaron was Elder Brother to *Moses*, and chief Priest; yet nevertheless he was subject to *Moses*, and called him his Lord, *Exod.* 32. 21, 22. *And* Moses *said unto* Aaron, *What did this People unto thee, that thou hast brought so great a Sin upon them?* (*viz.* of

the

the Golden Calf, of which they spake); *And* Aaron *said, Let not the Anger of my Lord wax hot: thou knowest the People, that they are set on mischief.* And, *Numb.* 12. 11. Aaron *said unto* Moses, *Alas, my Lord, lay not this Sin upon us, wherein we have done foolishly, and wherein we have sinned*; for he and *Miriam* had murmured against *Moses*.

The chief Priests were subject to the Kings of *Israel*. For which you need but read the Books of *Kings*; See one Example hereof, to which no reply can be made, 1 *King.* 2. 26, 27. *Unto* Abiather *the Priest said King* Solomon, *Get thee to* Anathoth, *unto thine own Fields, for thou art worthy of Death: but I will not at this time put thee to death, because thou bearest the Ark of God before* David *my Father*, &c. *So* Solomon *thrust out* Abiathar *from being Priest unto the Lord*. But now *under the New Testament*, saith Cardinal *Bonaventure*, *the Temporal Rule is subject to the Priesthood, and Popes may now degrade Kings, and depose Emperors, as this hath often come to pass*. But wherein is the difference? and where is the proof of this impious Assertion?

St. *Paul* pleadeth his cause before *Felix*, a secular Judg, and doth not except against the Jurisdiction of the Court, *Acts* 24. And so again before *Festus*, Acts 25. But now the meanest Priest, and the poorest Monk of them all, where he can, refuseth to appear before the secular Judges. And it is a received Maxim; *The Pope ought to judg all the World, and be judged himself of no Body.* Distinct. 40. *Can. Si Papa.*

At last St. *Paul* appeals unto *Cæsar*, Acts 25. 10, 11. *Then said* Paul, *I stand at* Cesar's *Judgment-Seat, where I ought to be judged*, being a Roman. So he acknowledges *Cesar*'s Jurisdiction: Yet *to the Jews I have done no wrong, as thou very well knowest*, though I were liable to their Courts. *If I be an Offender*,

Offender, or have committed any thing worthy of Death by the Roman Laws, *I refuse not to die*; so he readily submits himself to the Trial of their Laws, and to the Sentence to be inflicted according to them: *But if there be none of those things whereof they accuse me, no Man may deliver me unto them*, to be punished by them. *I appeal unto Cæsar*, the Roman Emperor, as my proper and lawful Judg. And is not this a plain acknowledgment then of *Cæsar*'s just Authority? But, saith *Bellarmine*, he was constrained to appeal unto *Cæsar*, because the Gentiles and Jews would have mock'd him (and with *good reason*) if he had appealed to St. *Peter*, who was his Soveraign Prince and Judg. *Recognit. lib. de sum. Pontif. & de Cler. lib. 1. cap.* 30. Is not this prettily said of so great a Cardinal?

CHAP. X.

That the Church of Rome *is Infallible, and that it belongs to her to judg of the Sense of Scripture; so that all Persons are bound up to her Judgment and Definitions.* Catech. Roman. *part.* 1. *de* 9 *Art. Symbol.* §. 18. Council of Trent, *Sess.* 4. *Decret. de Edit. & usu Sacr. libr.*

THis is contrary to all those Texts of Scripture that allow a Judgment of Discretion to every private Person in Matters of Religion, whereby they are at liberty to judg for themselves, and to try and examine the Doctrines which they are taught,

whether they be true or false, or whether revealed by God or no.

1 Thess. 5. 21. *Prove all things, hold fast that which is good.* How must we prove all things, if we must take them upon trust, without examination from any Person whatsoever?

1 John 4. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false Prophets are gone out into the World.* So that we are not to give up our selves by an Implicit Faith, to be led by any Persons whatsoever that pretend themselves Guides, but examine their Doctrines before we receive them. And here's no referring of Christians to an Infallible Judg, to whose Sentence and determination all are bound to submit, which the Apostle ought in all reason to have done, if such an one had been constituted in the Church, and not to leave it to every Man's private Judgment to examine these things, as he doth;

1 Cor. 10. 15. *I speak as to wise Men, judg ye what I say.* The Apostle implies a Capacity and Power in private Men, to judg and discern of the Doctrine proposed. And though he was guided by an Infallible Spirit, yet he doth not expect that Men should blindly submit to his Doctrine, but requires them to make use of this Power of discerning in themselves.

Acts 17. 11. The *Bereans* are commended for *searching the Scriptures daily, to know whether those things were so or no,* which were delivered by the Apostles themselves.

Gal. 1. 8. *Tho we, or an Angel from Heaven, preach any other Gospel unto you, than that which ye have received, let him be accursed.* This plainly supposeth, that Christians may and can judg in themselves when Doctrines are contrary to the Gospel, and that they ought to do it, and not blindly rely upon

on any one, no, not an *Apostle*, or *Angel from Heaven*.

1 Pet. 3. 15. *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you.* Christians must understand, and judg of the Grounds of Faith themselves.

Mat. 7. 15, 16. *Beware of false Prophets which come to you in Sheeps-clothing, but inwardly they are ravening Wolves. Ye shall know them by their Fruits.* How should they beware of them, if they cannot discern or judg of them and their Fruits? We have warning given us of *seducing Spirits* that shall be in the latter Days, 1 *Tim.* 4. 1. And how can it be, but Men will be in danger of giving heed to them, if they must not judg for themselves, or cannot discern their Doctrines?

Mat. 15. 14. *They be blind leaders of the Blind. And if the Blind lead the Blind, they both fall into the Ditch.* The Leaders of the People, you see, were blind: And the People that follow blind Leaders shall perish with them. This is a fair warning to us, not blindly to submit to the guidance of any.

So that there is no other way, but for the People themselves, by a diligent and serious perusal and study of the Scriptures to judg for themselves what the right Sense and Interpretation of them is, and what Doctrines are true or false; not refusing the assistance of their Spiritual Guides who are appointed for their direction herein; yet not giving up themselves unreservedly or unlimitedly to any, as *Lords of their Faith*.

If there were a Judgment of Authority vested in any Person or Persons in the Christian Church, which might impose upon all, and to which all were bound in their Judgments to submit, why is not this Infallible Judg referred to by the Apostles? How is a judgment of discerning allowed to every

ry private Person, which is inconsistent therewith?

But for Men to judg for themselves, is indeed a natural Right belonging to Men as Men, and as rational Creatures. And no Man can judicially embrace the True Religion, unless he be permitted to judg whether that which he embraces be the True Religion or no.

And supposing the Scriptures plain in all Things necessary to Salvation, (as hath been proved *Chap.* 2.) so that every Man, of ordinary capacity, after competent Instruction in Matters of Religion, may arrive to a sufficient understanding of all those things that are so, he may judg of them as well for himself as any Man or company of Men can judg for him. For every Man can judg of what is plain. And therefore 'tis reasonable that those things which are plain to every Man, should be left to every Man's judgment. And there can be no necessity of an Infallible Judg to guide or determine him therein.

The Civil Magistrate, or Judg, only determines Mens Practice and outward Actions, or disposeth of some of their Goods and Properties. And that there should be such an one, besides a Law or Rule, is needful in Civil Government, for the regulating Mens outward Actions and Properties. But he doth not prescribe to our inward Sense and Judgment; which is the thing that this Infallible Judg in Religion is pretended to do; to whose Judgment Men must not only submit their Practice, but their Judgment. Which is quite a different thing from the former; and therefore there is no parity of Reason from one to the other.

If they say, It is needful that there should be such a Judg in the Church, for the determining and ending of all Controversies, and for the preventing and repressing of Heresies and Confusions; and there-

therefore there is such an one. This is to argue from our own Fancies what God should do, and not what he has done. And they might as well conclude the Being of an Universal Infallible Judg over all the World in Temporal Matters, for the Peace of the World; which yet we see is not appointed as such an one over the Church for the Peace of the Church. But it is not to be expected that all Differences in Religion should cease in this World; for *there must be Heresies*, 1 Cor. 11. 19. As there were Heresies even in the Apostles Times, though they were Infallible; which is an Argument, that Infallibility in any, if it were, is no certain means to prevent Heresies or Divisions. If Men be modest, and humble, and teachable, God hath provided sufficient means for their direction, in the plainness of the Rule which he has given in all things necessary, and appointing Guides for their direction in doubtful things, if they will follow their instruction. But if Men be governed with Prejudice and Passion, they would not hearken to an Infallible Judg if there were one. And Christ the Judg of all will take an account of such Men in due time, when the Great Judgment-Day shall come. Then *the Tares shall be gathered together, and bound in bundles to be burnt*, and *the Wheat shall be gathered into the Barn*, Mat. 13. But this Judgment in the mean time is to be suspended till that Day shall come.

But that Men may judg for themselves in some things without an Infallible Judg, our Adversaries themselves are fain to allow: for how else shall they judg in the Controversy about the Infallible Judg himself, whether there be such an one or no? and who it is? and of the Scriptures and Reasons that are brought to prove it? And if they may judg of this Controversy, and of these Scriptures,

and Reasons without an Infallible Judg, then why may they not also of others which are as necessary, and of other Scriptures and Reasons in other Points which are as plain as they? And then there is no need of an Infallible Judg at all.

As for the pretended Infallibility of the Church of *Rome*, for the qualifying it to be such a Judg: If the Church of *Rome* be infallible, then it must be so, *either* as it is a Christian Church, and because it is so; And then all Christian Churches would be Infallible likewise, and not that only: *Or*, as it is an Apostolical Church planted by the Apostles, if it were so; and then all the Churches that were planted by the Apostles, would be so likewise; and this would give no particular priviledg to the Church of *Rome*: *Or*, as it hath continued down a succession of Pastors from the Apostles, by whom there is a safe conveyance of Apostolical Doctrine and Tradition to the present Age; But if this be so, then all the Churches that have had such a Succession, will be Infallible likewise as well as the Church of *Rome*; as the Grecian Church which hath had the like Succession; and upon this Principle the Church of *England* may come in for a share too. But indeed this proves the Infallibility of no particular Church at all, because of the uncertainty of Tradition therein, notwithstanding such Succession, which may arise from many Causes; No more then it did the Infallibility of the Jewish Church, notwithstanding that it had a continual Succession of the Priests and Pastors, as much as the Church of *Rome*, or any other Church whatsoever can pretend unto. And therefore we are not to have respect to any Church, Pastor, or Pastors, as Infallible, nor to bind up our Judgments to them as such, upon the account of any such Succession. *Aaron* was called to the High Priesthood immediatly by God himself; but was he

there-

therefore infallible? or were the People bound to follow him when he made an Idol? *Exod.* 32. *Aaron* was a Priest by an uninterrupted Succession from *Aaron*; was he therefore Infallible, or to be followed, when he overturned the Service of God, and introduced Idolatry into the Temple? *Caiaphas* the Chief Priest was so by an uninterrupted Succession for 1700 Years; ought he therefore to be followed, when he condemned Jesus Christ for a Blasphemer? or were the Resolutions of the Council, where he was President, Infallible, when Jesus Christ was declared worthy of Death? The Pharisees sat in *Moses* Chair, and the Disciples are bid *observe* what, in reason, they said unto them; ought one therefore with them to have rejected Jesus Christ? By that word therefore *whatsoever*, he doth not mean every thing without limitation, but *whatsoever* was agreeable to the Law of *Moses*. So that they were to judg for themselves, what was, or what was not so agreeable, *Mat.* 16. 6. It is foretold, that ravening Wolves should arise from among the Bishops of the Churches: Doth their Succession of Orthodox Bishops oblige the Sheep of our Lord therefore to follow them as Infallible? The Son of Perdition was to sit in the Temple of God; but was he therefore Infallible, or to be followed in his Revolt?

If the Church of *Rome* be then Infallible, and yet not so upon the former Accounts, Is it then, by reason of its Relation to its first pretended Bishop St. *Peter*, who was Infallible; and by reason of his dying there, and his leaving his Privileges to his Successors in that See? But though St. *Peter* was Infallible, how doth it appear that this was more than a personal Privilege, and in which therefore he was to have no Successor? As the Infallibility of the rest of the Apostles was a personal Privilege, and in

which they were to have no Successors. As for St. *Peter's* Headship over the Church, and that of the Bishops of *Rome* as his Successors, it is refuted in the foregoing Chapters.

But if the Church of *Rome* be Infallible none of these ways, and yet is so, then must it not be by virtue of some particular Promise, by which Infallibility is annexed to the Church? But where is that Promise? As for the Apostles calling the Church, *The Pillar and Ground of Truth*, 1 Tim. 3. 15. If it proves any thing, it proves the Infallibility of the Church of *Ephesus*, and not that of *Rome*; For the Apostle speaks of that Church in which *Timothy* was Bishop, which was the Church of *Ephesus*. But indeed it signifies the Churches Duty, and not her Performance; and may be likewise applied rather to *Timothy* himself than to the Church. As for that saying, *Mat.* 18. 17. *Tell it unto the Church.* If that proves the Infallibility of a Church, it proves the Infallibility of every Church. And so the Church of *Rome* will get nothing particularly by it; for the Direction is given to every particular Member in case of Scandal offered by him to his Brother: And whither is such an one to make his Complaints, but to the Church of which he is a Member? And indeed it is only an Institution of Church-Discipline in every Church, for the reducing of Offenders to Repentance, and not a setting up a Judg of Controversies in Matters of Faith, for all Men infallible Direction. As for that Promise, *John* 16. 13. *When the Spirit of Truth is come, he shall guide you into all Truth.* It was made to all the Apostles, and seems to be made to them only, as appears by the Circumstances of the Discourse, *Chap.* 14. 25, 26, 28. *Chap.* 15. 26, 27. *Chap.* 16. 4, 6. Or if it be so be extended to their Successors, so far as it is so, it must be extended to all their Successors, as it was

make to all the Apostles. And so it will make all them Infallible likewise, if it doth make any of them Infallible, and not their Successors in the Church of *Rome* only, or the Popes and Bishops there by a particular Privilege.

But now suppose the Church of *Rome* were Infallible, who is it in that Church that is Infallible? Is it the Pope alone? or is it a General Council called by him? or is it both together, or the Council confirmed by a Pope, or the Council alone? In this they do not agree among themselves. As for the Pope's own Infallibility, his Pretentions are considered already. And if a Council be not Infallible, unless called and confirmed by the Pope, who is yet in himself Fallible, how can the Calling or Confirmation of a Fallible Pope, make a Fallible Council Infallible? or will two Fallibles put together, make one Infallible? As for the Infallibility of a Council alone in it self, if the greatest or major part of Christian Pastors are not Infallible, but may fall into the grossest Errors, (as all will allow) then how shall a General Council be Infallible, which is to represent the whole Church, and in which things are to be carried by the Rules of the major part, which may err? Unless it can be proved, that the major part of Christian Pastors, which are grossly erring singly by themselves, when they come together, shall be indued with so much Wit and Honesty, that they shall suffer themselves to be governed and over-ruled by the lesser part that do not err? But what Promise or Security have we for all this? As for *Mat.* 18. 20. *Where two or three are gathered together in my Name, there am I in the midst of them.* If that proves an Infallibility in the Persons so gathered together, it proves the Infallibility of every Assembly of Christians, gathered in Christ's Name, as well as of a General Council. And therefore it

would prove too much; whereas indeed it is a Promise of Christ's gracious Presence, and not of an Infallible Guidance. And that superadded upon condition of being gathered in Christ's Name, acting for his Glory, according to his Rule, by his Command and Commission. As for that place, *Acts* 15. 28. *It seemed good to the Holy Ghost, and to us, to lay no other Burden upon you*, &c. It is only a Declaration of the present Case, and not a Promise for the Future. It is true, that this Council was guided by the Holy Ghost, and was Infallible; but it doth not follow that other Councils shall. For the Apostles who were all Infallible, were the chief Actors in this Council, and therefore its Determinations were Infallible; which cannot be said of those of any other Council, where there is not the same reason.

And now as to the Infallibility of a General Council, suppose it were granted, how shall we certainly know when a Council is truly General? Or suppose such an one, and Infallible when it sits, yet how will that satisfy the pretence of the necessity of a living Judg in the Church at all Times, for the ending of Controversies, unless such a Council did always sit? Which we know there did not in the first Ages of the Church, when there were many Heresies and Differences, and we know hath not done in several Ages, and we see doth not now at this Time. If they say we may read the Determinations of Councils that are in Writing, and that will suffice us: So we may do the Determinations of the Articles of Faith in the Scriptures; which yet they say is not sufficient, without a living Judg to give their Sense. And if the Scriptures are not sufficient without a living Judg, then neither are the Definitions of Councils that are in Writing: For the Definitions of Councils left us in their Books, are as much a dead Writing as the

Scriptures.

Scriptures) and can never help them: And
wherein there is as much difference about the Sense of
them, as that if there must be a living Judg, and
a General Council must be he, it must there be a
Council that finding, [illegible] Determi-
nations of a former Council, will for ever after,
when they must give up the Controversie of the ne-
cessity of a living Judg. And that being granted,
that the Scriptures are sufficient Rule, without
such Determinations, and sufficient to decide all
things needful, though it be but a dead Rule,
yet it will do them as well as their Living Judg
and his Determinations of a General Council: and so all the Controversie will end in this, whether the sufficiency and clearness of Scriptures, which has been considered in the beginning, or the necessity of the Infallibility of a General Council for a living and visible Judg, will be wholly superseded and useless.

Yet after all, if all these Difficulties could be got over, about an Infallible Pope or Council, yet that would not signify very much to the common People, unless their particular Bishops and Curats may be supposed to be Infallible likewise; to give them an Infallible account of an Infallible Pope or Councils Definitions; or unless every particular Person may go himself to the Pope or Council for resolution in all Cases. Which they know cannot be done; for the common People cannot read all their Determinations in Print or Writing; or if they could, would as little understand them as they do the Scriptures, and so must need a living Infallible Judg nearer at hand to give them Infallible direction, or else they may still be deceived for want of one, if the want of one must needs make them liable to deceit; so that they must have Infallible Curats likewise to preserve them from danger

of

of being deceived. If they say the Curats may inform them of the true meaning of the Definitions of Councils and Popes, and that they may be sufficiently certain of this, without their being Infallible, (which is the only thing that can be said) then it seems there may be Certainty without Infallibility. And then why may not the Protestant Bishops and Ministers, though they were not Infallible, as certainly inform the People of the true meaning of the Scriptures? So that if the Scriptures be a sure and plain Rule of Faith, so that it may be understood without the Infallibility of those that read it, then the Protestant People, who have not Infallible Teachers, may yet have as much certainty of Faith as the common People of the Church of Rome can have for their Lives.

Of Prayer, and Worship, in an Unknown Tongue.

CHAP. XI.

That Prayers, and the Publick Divine Service, is to be every where celebrated in Latin, or a Tongue not understood by the People. Council of Trent, *Sess.* 22. *Cap.* 8. *& Can.* 9.

AGainſt the Rule of the Apoſtle, 1 *Cor.* 14. almoſt the whole Chapter; Verſ. 2. *He that ſpeaketh in an unknown Tongue, ſpeaketh not unto Men, (or to their underſtanding) but unto God alone;* and no Body receiveth any benefit by them. *Verſ.* 4. *For he that ſpeaketh in an unknown Tongue,* beneficeth and edifieth himſelf alone. Therefore, *Verſ.* 5. *greater is he that propheſieth,* and ſpeaketh intelligibly to the Church in plain words, *than he that ſpeaketh with Tongues, except he interpret, that the Church may receive edifying.* And, *Verſ.* 6. then if I come unto you ſpeaking only with *Tongues* unknown, *what ſhall I profit you?* Verſ. 7, 8, 9. *Even things without Life giving ſound,* as muſical inſtruments, *whether Pipe or Harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped? And if the Trumpet,*

for

for example, *give an uncertain* and unintelligible *sound, who shall prepare himself to the Battel? So likewise you, except ye utter by the Tongue words easy to be understood* by your Hearers, *how shall it be known what is spoken* by you? *for what are they ye speak? For ye shall speak* unprofitably, and *into the Air?* Vers. 10, 11. *There are, it may be, so many kinds of Voices, and several Languages, in the World, and none of them are without their* proper *signification*, but this only to those that know them. *Therefore if I know not the meaning of the* particular *Voice* or Language, *I shall be unto him that speaketh* only an) unintelligent *Barbarian; and he that speaketh shall be a Barbarian unto me.* This is that which comes to pass between the Priest and the People in the Church of *Rome* which they sing Mass, one to a Barbarian to the other, not understanding a word what is said.

Vers. 12. *Forasmuch as ye are zealous that of Spiritual Gifts*, that ye may not be unintelligible and unprofitable, *seek that ye may excel to the edifying of the Church.* Vers. 13. *Wherefore let him that speaketh in an unknown Tongue, pray that he may also have* the Gift and Ability to *interpret.* Vers. 14. *For if I pray in an unknown Tongue, my Spirit* or Gift of Tongues *prayeth well indeed, but my understanding is unfruitful* as to others to make them understand so as they may profitably join with me. *What is it then here to be done? I will pray with my Spirit* or Gift of Tongues, *and I will pray intelligibly with my Understanding* also to others. *I will sing with the Spirit, and with the Understanding also*, or else keep silence in the Church. Vers. 16, 17. *Else when thou shalt* in such an unknown Tongue *bless* or sing praises to God *with the Spirit, how shall he that occupieth the room of the Unlearned* join his Affection and Intention with thine, and say Amen at *thy giving of Thanks*, since he understands not *what*

what thou sayest? For verily thou giveſt Thanks well, but the other is not edified or advanced in his Devotion hereby. Verſ. 18, 19. *I thank my God, I have this Gift to ſpeak with Tongues more than any of you all. Yet* when I am *in the Church, I had rather ſpeak five words with my underſtanding,* in a way that is intelligible, *that ſo by my Voice I might teach others alſo, than ten thouſand words in an unknown Tongue.* Verſ. 26. *Let all things be done to edifying.*

It is plain from all this Diſcourſe of the Apoſtle, that all Publick Service in the Church ſhould be done to the Edification of the Church. But if the People do not underſtand what is ſaid, they cannot be edified by it, or give their aſſent to it. And it is plain, if it be performed in a Tongue which they know not, they cannot underſtand the Matter of the Service. And conſequently 'tis a vain and unprofitable Act, becauſe in this way the People are not edified. For it is certain, that in this way the Mind is not informed, nor the Affections rationally excited; and therefore it is but a blind irrational Devotion that is then offered up to God by the People; and thereby his Name is profaned rather, and taken in vain, than honoured.

How ſhould the People ſay *Amen*, when they ſay their Prayers, and give Thanks in Latin? How ſhould the common People of *England* be able to ſay *Amen*, ſeeing they underſtand not what is ſaid? or how ſhould they know what they ſay *Amen* to? If the Prieſt ſhould be ſo wicked, he may Conjure as well as Pray, or Curſe the People, inſtead of Bleſſing them, and they never the wiſer, but ſay *Amen* to their own Condemnation. Or when he baptizeth, he may baptize in the Name of the Devil (for any thing they know) as well as in the Name of Chriſt; as it is ſaid a Jew once did under the Profeſſion of a Prieſt.

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As to what they pretend of the Unity of Devotion which would be attained hereby all the World over. Unity of Understanding sure would more advance that, than Unity of Language; for all Languages are all one to God. But where there is no Unity of Understanding, there can be no Unity, either of Affection or Devotion. Here the Priest may pray for one thing, and the People may pray for another. Whilst the Priest is praying for Heaven, the People may pray for fair Weather; or one for Pardon of Sin, and another for Patience, and so on, in the same place, and at the same time. But here is no united Devotion, which is the great End of publick Service, unless the People likewise understand what the Priest prays for, and so may join with him; nor yet any Devotion at all, without understanding what they are about.

CHAP.

CHAP. XII.

That there are other Mediators of Intercession in Heaven besides Jesus Christ, such as Angels and Saints, and especially the Virgin Mary, *who is the Mother of Mercies, and Advocatress of the Faithful. And that it is good and profitable to invoke them, and to have recourse to their Prayers, Aid, and Help.* Council of Trent. *Sess.* 25. *de Invocat.* Catech. Rom. *par.* 3. *cap.* 2. *& par.* 4. *cap.* 5.

WHich is contrary to all those Texts of Scripture which speak of Christ, as the only Mediator, and that instruct us to direct our Worship and all our Prayers to God alone by him.

1 Tim. 2. 5. *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* The Apostle speaks it without distinction, that as there is but one God (excluding all inferior Deities) so there is but one Mediator, excluding all inferior Mediators, without distinguishing a Mediator of Redemption, and Mediators of Intercession. So that it is as much an Error against the Christian Faith, to teach many Mediators, though inferior to Christ, as to teach many Gods, though subordinate to the Supreme God.

So, 1 Cor. 8. 5, 6. *For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods*

Gods many, and Lords many) *but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* In opposition to the Pagan Idolatry, in worshipping many inferior Gods and Lords, together with the Supreme God, either as sharers with him in the Government of the World, or as Mediators with him for Men. But we are to worship, and in Worship to apply our selves to, no other but this only Lord God, and our Saviour Jesus Christ. For, *Act* 4. 12. *Neither is there Salvation in any other, for there is no other Name under Heaven given among Men, whereby we must be saved*; not yet in Heaven neither.

John 14. 6. *I am the Way, the Truth, and the Life; no Man can come unto the Father but by me.* And, *Vers.* 13. *Whatsoever ye shall ask the Father in my Name, I will do it, that the Father may be glorified in the Son.* And, *John* 16. 24. *That your Joy may be full.* This is the only direction which our Saviour gave his Disciples a little before his Death, to ask in his Name, and to come to the Father by him, to which and no other way of address is the Promise of Audience made. So that for any to address themselves to Saints or Angels as Mediators, must needs be presumptuous and vain.

Ephes. 2. 18. *For through him we both have access by one Spirit unto the Father.* And, *Ephes.* 3. 12. *In him we have boldness and access with confidence, through the Faith which we have in him.* There can be no need then of other Mediators, since the Son renders the Father accessible and favourable to us, so that we may come to him with an holy boldness and confidence.

Heb. 4. 15. *For we have not an High-Priest that cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are, Sin only excepted.*

cepted. We cannot address our selves to any one that knows our Necessities better, who hath more compassion of our Miseries, or who is better able to do us good, or who is more nearly allied unto us, *For we are Members of his Body, of his Flesh, and of his Bone,* Ephes. 5.

Vers. 16. *Let us therefore come boldly unto the Throne of Grace* (to the immediate presence of God, whither we may immediatly direct our Prayers, through the Merits and Intercession of Christ, not to the Shrine of any Saint by the way) *that we may obtain Mercy, and find Grace to help in a time of need.* And, Heb. 10. 19. *Having therefore boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way which he hath consecrated for us through the Vail, that is to say, his Flesh; and having an High Priest over the House of God, let us draw near with a true Heart, in full assurance of Faith.* But to use the Mediation of Saints and Angels, and directly contrary to this boldness and assurance which we should have in our access to him by Christ: For that sets us at a greater distance from God, and implies, as if we did not dare to approach his Presence, without the Intercession of a Favourite Saint.

Heb. 7. 24, 25. *But this Man, because he continueth for ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.* Where the Intercession of our Saviour is made an act or part of his unchangeable Priesthood, not to be imparted to any other. And by this Intercession of his we obtain Eternal Salvation: So that there can be no need of any others Intercession. The Mediatory Intercession of Saints then is an invasion of Christ's Priestly Office; and doth also plainly imply

imply the insufficiency of our Saviour's Intercession, contrary to the Apostle.

Heb. 12. 24. *We are come to Jesus, the Mediator of the New Testament, and to the Blood of Sprinkling, that speaketh better things than that of* Abel. Note, that Jesus Christ is the Mediator in virtue of his Blood, which doth not cry for Vengeance against his Brethren, as *Abel*'s did; but by which he intercedes and calls for Mercy, Grace and Peace for the greatest Sinners, who have their Hearts touched with Repentance; and therefore none should be discouraged from approaching this Mediator.

1 John 2. 1, 2. *I write these things unto you that ye sin not; but if any Man sinneth, we have an Advocate with the Father, Jesus Christ the Righteous: For he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* Where Christ is described as the Advocate, the only Advocate appointed for us in the Court of Heaven, and the Advocate General of all Christians. And the Holy Spirit joins Intercession and Propitiation together, and founds the former upon the latter, to teach us, that whosoever is not a Mediator of Redemption and Propitiation, cannot be an Advocate or Mediator of Intercession. It is his Mouth alone then by which we speak to the Father, and that in the virtue of the Propitiation which he hath made.

So again, *Rom.* 8. 34. *It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.* The Intercession of Christ is founded upon his Death. It belongs to none other but him who shed his Blood upon the Cross, to appear for us within the Heavenly Sanctuary.

It is his part only to present the Prayers of the Church of God, who can cover their Defects, and render

render them acceptable to God; which was formerly shadowed in the Person of the High-Priest, who was to carry upon his Miter a Plate of pure Gold, in which was engraven *Holiness to the Lord*. Exod. 28. 37, 38. *Thou shalt put it on a blue Lace, that it may be upon the Mitre; upon the fore-front of the Mitre it shall be. And it shall be upon* Aaron's *Forehead, that* Aaron *may bear the Iniquity of the Holy Things, which the Children of* Israel *shall hallow in all their Holy Gifts: and it shall be always upon his Forehead, that they may be accepted before the Lord.* This is fulfilled in Christ alone, who is the Substance and the Truth of all the ancient Figures.

All the Psalms of *David*, and all other Prayers, both in the Old and New Testament, are directed to God alone, and not one Supplication made, or one Hymn bestowed upon any Tutelar or Patron, Saint or Angel, throughout all the Scripture. Which is very strange among so many devout Men, and their Devotions that are mentioned, if the thing had been allowable. 2 *Kings* 2. 9. Elijah *said to* Elisha, *Ask what I shall do for thee, before I be taken from thee.* And why not after, if the thing were so proper? But *Elijah* gave no encouragement to this; nor is there any instance of any Prayer made to him by the Jews, though it was certainly known he was in Heaven: Nor yet to any Angel, to *Gabriel*, or *Raphel*, or any other, though the Angels certainly were as much in Heaven then as they are now. *Jacob's* Prayer, *Gen.* 48. 16. was *to the Angel that redeemed him*, that is, to Christ, who often appeared as an Angel to the Patriarchs, before his Incarnation, and is called the *Angel of God's Presence*, Isa. 63. 9.

All the Instructions for Prayer which we have in Scripture, teach us to have recourse to God alone. Psal. 50. 15. *Call upon me in the day of Trouble, and I will*

will deliver thee, and thou shalt glorify me. Let any one shew the like Command to call upon the Saints, and we will instantly do it.

Acts 2. 21. *Whosoever shall call upon the Name of the Lord, shall be saved.* But it is no-where said, whosoever shall call upon the Name of St. *Peter*, or St. *Paul*, shall be saved.

Luke 11. 1, 2. When one of his Disciples said to him, *Lord, teach us to pray*; our Saviour gives this as the Model of all Prayer, *When ye pray, say, Our Father which art in Heaven*, &c. Which sure none can speak to a Saint or Angel, who acknowledg themselves our *Brethren, and our Companions in Service*, Rev. 12. 11. Chap. 19. 20.

Rom. 8. 15. They that are the Children of God, have *received the Spirit of Adoption, whereby they cry, Abba, Father.* And so, *Gal.* 4. 6. *Forasmuch as ye are the Children of God, God hath sent forth the Spirit of his Son into our Hearts, crying, Abba, Father.* That Spirit, which is the Spirit of Adoption, teacheth the Children of God, to pray to God alone, and that with humble Confidence, as to a Father; and all the Prayers that he forms in our Hearts, are address'd to God as our Father. So that that Spirit then that puts Men upon praying to Saints, is another Spirit, and not the Spirit of Jesus Christ. And those that have not the confidence to address their Prayers to God, whatever Spirit they are indued with, have not the Spirit of Adoption.

All our Prayers and Thanksgivings are Spiritual Sacrifices; but Sacrifices ought to be offered to God alone. *Psal.* 50. 14. *Offer unto God Thanksgivings, and pay thy Vows unto the most High.* Hos. 14. 2. *Take with you words, and turn unto the Lord; say unto him, Take away all Iniquity, and receive us graciously; so will we render thee the Calves of our Lips.* Heb. 13. 15 *By him therefore*, viz. Jesus Christ, *let us offer the*

Sacrifice

Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name. 1 Pet. 2. 5. Christians are an Holy Priesthood, to offer up Spiritual Sacrifices to God by Jesus Christ.

It is a vast knowledge that the Saints to whom we pray, must be supposed to have. For they must be supposed to know where their Petitioners are, what they want, and how truly and rightly they pray, and this perhaps of Persons in a thousand places or more, if they should pray all to the same Saint at the same time. As for instance, to St. *Paul*, or St. *Peter*, what if all the People in the World should pray to them at the same time, as 'tis possible, and may be done upon Popish Principles; then St. *Peter* and St. *Paul* must know the Conditions of all the Men in the World at the same time: or to instance in St. *Nicholas*, the Sea-man's Saint, in the words of an excellent Author. He must be supposed to hearken, when he is in Heaven supposed, to what one Sea-man prays in a Shipwrack at the *Straits*; to what another wishes for, when he is becalm'd in the *South-Sea*; to the Cries of another, who sees an Hurricane by the *Barbadoes*; to the private desires of another, who fishes for Pearls in the *Guiny*-Shore, or Herrings by our *English*-Coast, or for Whales hard by *Greenland*, or for Trouts in the small Rivers; and he must be able to hear what thousands of Passengers who cry to him, being ready to perish, in as many places all at once; and withal in these numberless Places and Exigencies, what they both think and deserve, in order to the recurring of suitable Reliefs and Helps. Is not this a vast knowledge for a mere Creature to have? But we are well assured, both by Scripture and the nature of the thing, that 'tis vastly above them, and is what they have not. And therefore to ascribe it to them, what is it but Idolatry?

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The Saints in Heaven do not hear our Prayers. To hear Prayers, is made the peculiar Attribute of God in Scripture. Psal. 65. 2. *Oh thou that hearest Prayer, unto thee shall all Flesh come.* For, *Psal.* 145. 18. *The Lord is nigh unto them that call upon him, to all that call upon him in Truth.* But can any one say so of the Saints? Their Essence is not infinite, to be in all Places of the World near unto all those that cry unto them.

The Saints departed do not know our particular Necessities. Eccles. 9. 5, 6. *For the Dead know not any thing; also their love, and their hatred, and their envy is now perish'd.* Job 14. 21. *His Sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.* He doth not know the Condition or Necessities of his neareſt Relations. Isa. 63. 16. *Thou art our Father, though* Abraham *be ignorant of us, and* Israel *acknowledgeth us not.* Yet *Abraham* was now in Heaven, into whose Bosom the Faithful pass, *Luke* 16. 22. And God tells *Josiah*, 2 Kings 22. 20. *I will gather thee unto thy Fathers, and thine Eyes shall not see all the Evil which I will bring upon this place.* He was not sensible, after his departure, of the publick Miseries, much less the particular Necessities of his People.

If the Saints departed know our Necessities, how do they know them? They are not Omnipresent, are they? Or do they see all in the Face of God? But 'tis certain the Angels do not; for they know not the Day of Judgment, *Mat.* 13. 32. Besides, if they see all things in the Face of God, this is to make them Omniscient, as God is, and so to make them Gods: or do they only see some things? If they only see some things, how shall we be assured, that they see either us praying, or what we want? For who can tell but these may be some of those Things which they do not see? Or do they only know

know all things that occur by the information of Ministring Angels? But how are we sure that the Angels themselves know all our Affairs, tho they may know some, wherein their own Comfort and Happiness is likewise concern'd? as the Conversion of a Sinner, which brings Joy in Heaven, *Luke* 15. 7. This one thing we are sure they know, because our Saviour hath told us so; but we are sure of no more.

But neither Saints nor Angels know our Hearts or secret Thoughts, and therefore it is certain they do not know what the inward Disposition is of him that prays, whether there be that Piety, Charity, Faith, good Intention, &c. as there ought to be, to bring his Performance within the promise of Audience. And for want of this knowledg they do not know whether his Prayers ought to be regarded or no, though they know his Necessities. All this is the Prerogative of God alone to know the Hearts of Men; 1 King. 8. 39. *Hear thou and do, and give to every Man according to his ways, whose Heart thou knowest. For thou, even thou only knowest the Hearts of all the Children of Men.* And upon this consideration he directs his Prayer to him; and according to this there is none but he alone that knows what Prayer of any Man is from the Heart. Rev. 2. 23. *All the Churches shall know, that I am he which searcheth the Reins and Hearts.* If either Saints or Angels then know our Hearts, or all our Wants; what other way is there, but by Revelation from God? But we have no assurance that there is such Revelation. And therefore to pray to them in confidence of that which we do not know, can be nothing less than a presumptuous vanity. And it seems God must first tell them all we want, before they can represent the Matter to him; and also must inform them whether our Prayers be fit to be regarded or no,

before they can reasonably undertake our Cause. For Example, whosoever a Scholler prays to St. Catherine; or the Sea-man to St. Nicholas, or a Prince to St. Luke, nothing can be done till God calls to these Saints, and tells them; That you Catherine, Nicholas, and you Luke, such and such are our prayers to you, that you would pray to me, and persuade me to grant them such and such things; and to dispose you to be the more earnest with me, I must tell you, the poor Sea-man is great danger, and also in this or that sickness, &c. Thus God must reveal to his Saints what is to be done, before they can pray to him; the King must be, as it were, a Master of Requests to his Courtiers. Which is a meer round about and useless course; but the proper and direct way is to go to God himself immediately, who certainly knows all, and who is of himself ready to hear us. John xvi. 26, 27. *In that Day ye shall ask in my Name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me.* To set up other Mediators which he hath not appointed, we may fear will alienate both him and the Father from such Men.

The Holy Angels and Saints departed this Life, are in an invisible State, and for what we know to the contrary are very far remote and distant from us, and so are out of the Lines of Civil Conversation, either by Word, Letter, or Message; and there being no manner of certainty of their being acquainted with all our Wants, or that they know our Hearts, and hear our Prayers; to pray to them with confidence of their hearing us, and to trust in their Aid and Help, is to perform an Act of Honour and Worship to them above what is due to their Degree, and which can be paid only to God with any rational Assurance. And it is not the presumption that they hear us (if they hear us not)

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and practising accordingly upon this Presumption, will excuse this Act from Idolatry, no more than the covetous Man's inordinate presumption of the value and helpfulness of his Riches, above what is really in them, will excuse his delight and confidence, and trust in them, from being Idolatry, which yet the Scripture condemns for such. And tho the Saints and Angels in this case are not believed or owned for Gods, or to have the Supreme Perfections of the Deity; yet if there be a degree of Honour and Worship given to them, which is above them, and doth not belong to them, but to the supreme God, though they are not believed to be the supreme God, this degree of Honour and Worship that is given to them, will be Idolatry. For any degree of Honour and Worship given to a Creature, which doth not belong to them but to God, is Idolatry. And unless they could certainly know how the Saints may know our Wants and Hearts, and hear our Prayers; otherwise to pray to them, and trust in them, is in the construction of the Fact to suppose them Omnipresent and Omniscient; and these are owned to be the Perfections of the Supreme God alone; and therefore in the construction of the Fact, this is to suppose them to have the supreme Perfections of the Deity; and an Act of Honour to them upon such a Supposition implied, though not intended, what is it but that they can very hardly be excus'd from Idolatry?

But suppose again, they had such a knowledg as is pretended, to reach to all our Wants, and Hearts, howsoever they come by it; if this Supposition were real, as it is not, yet this does not necessarily infer, that we should pray to them for their Help and Aid; nor ought we therefore to do it, unless we are authorised to do it, by the Divine Command or Law. And if we are forbid to do it by the Di-

before they can reasonably undertake our Cause. For Example, whosoever a Scholar prays to St. *Catherine*, or the Sea-man to St. *Nicholas*, or a Painter to St. *Luke*, nothing can be done till God calls to these Saints, and tells them; *That you Catherine, Nicholas, and you Luke, such and such are our prayers to you, that you would pray to me, and perswade me to grant them such and such things; and to dispose you to be the more earnest with me, I must tell you, the poor Sea-man is in great danger, and the Scholar in much of time like to miscarry*, &c. Thus God must reveal to his Saints what is to be done, before they can pray to him; the King must be, as it were, a Master of Requests to his Courtiers. Which is a meer round about and useless course; but the proper and direct way is to go to God himself immediately, who certainly knows all, and who in of himself ready to hear us. *John* xvi. 26, 27. *In that Day ye shall ask in my Name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me.* To set up other Mediators which he hath not appointed, we may fear will alienate both him and the Father from such Men.

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vine Law, and this Act of Prayer be by the Divine Law appropriated to God, (as it is before proved to be) then to perform this Act to them, is to perform that to them which is due only to God, and so is Idolatry still in the construction of the Law, notwithstanding the knowledg supposed in them.

But observe, moreover, Our Adversaries do not barely ask the Prayers of the Saints, and trust in their hearing and helping them, but they pray with the same solemnity of Devotion as they do to God and Christ; In the same Places and Times of Worship, in the Churches and Divine Offices, with the same prostration of Body, and uncovering the Head; and what is all this but to equal them with God Almighty in all the Circumstances of Worship, and outward Adoration; so that there is no difference in their outward carriage, between what they perform to God, and what they perform to them? And is not this to give them that Worship which is only due to God? or is there no outward Adoration appropriated to God at all? or if there be, with what Circumstances is it invested, or how is it to be known or differenced from what they perform to the Saints departed? or doth the difference lie only in the inward intention of the Mind, and not in any outward Circumstance at all? So it seems they think, there being no outward Circumstances at all, by which their outward Adoration of God and the Saints are distinguish'd one from the other: but they think, as long as they make a Protestation of their owning the Supreme God alone for God, and worship him accordingly; though they render the Saints the same outward Adoration in all the Circumstances of it, yet that cannot be supposed to invade his Worship. But we find in Scripture, that there is a certain outward

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Adoration, which there are certain outward Circumstances to determine, appropriated to God; and the giving of this with any such Circumstances, as in the construction of the Fact do determine it only to God, to any Creature, is condemned, whatsoever the inward Intention of the mind may be of reserving to the Supreme God his own Prerogative. And what shall we think then of the outward Adoration of the Saints, performed in the Church of *Rome*, which in all the Circumstances of it is the same with what is performed to God? If this be not Idolatry, then there is no merely outward Idolatry at all. And the three Children might have given an outward Adoration to *Nebuchadnezzar*'s graven Image, so as they had but reserved or directed their inward Intention aright.

See what our Saviour saith to the Devil, *Luke* 4. 8. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Where it was only outward Adoration, or *bowing down* to him, that the Devil did desire, and not so as that he himself should be owned for the Supreme God, or the Worship given to him with any such intention: For he did not pretend in this Request to be the Supreme God, or to challenge Worship as such; for he in the same breath pretends that he had the disposal of all the Kingdoms of the World, not in his own right, but because *it was delivered to him*, which implies an owning of a Supreme God above him. But yet our Saviour refuses to render him such Adoration, or to bow down to him, for this general Reason only, that *thou shalt worship the Lord thy God alone*, without considering the distinction of supreme or inferior Worship; or that the outward Adoration was to be determined by the inward Intention alone, which the Devil would have been content to have left to him. Nor doth he assign that as a

Reason of his refusal, that the Devil was a wicked Spirit, but gives a Reason which would have been equally against it, if he had been a good One: And the same Reason as much reaches us as it did him.

Col. 2. 14. *Let no Man beguile you of your Reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.* Where the Humility censured by the Apostle, which is the ground of this Worship of Angels, is not that which implies a submission to them themselves as Supreme Gods, but that which implies a respect to the only Supreme God, upon the same ground as what is now practised in the Church of *Rome*, *viz.* That because the Majesty of God is so high and inaccessible as he is, it becomes us therefore to sue to him by the Intercession and mediation of Angels, as his special Favorites, or to trouble those with our Devotions, rather than him so much: Which is a specious sort of Humility, but is here notwithstanding condemned. And the practice of praying to Saints in the Church of *Rome*, being founded upon the same Reason, is also liable to the same Apostolical Censure.

Rev. 19. 10. & 22. 8, 9. When St. *John fell at the Feet* of the Angel *to worship him*, who shewed him these things: The Angel forbad him, *See thou do it not*; for this reason, *I am of thy Fellow-Servants, and of thy Brethren, that have the Testimony of Jesus: worship God.* So that none of our Fellow-Creatures are to be worshipped, but God alone.

Acts 10. 25. *When* Cornelius *fell down at St.* Peter's *feet, and worshipped him*, it could not be supposed that he intended to give him supreme Divine Adoration, as God. But yet St. *Peter took him up, saying, Stand up, I my self also am a Man.* For that reason alone refusing it. And he is a Man too now he

he is in Heaven, as well as he was then, but only now he is out of his Body, and more perfect in his Spirit.

As for what concerns the Virgin *Mary* in particular, the same Reasons make it alike unlawful and infamous to pray to her, as to pray to the other Saints. Neither is there any thing of Prerogative left to her in this respect in the Scripture.

Luke 1. 46. Mary *said, My Soul doth magnify the Lord:* This is far enough from calling her self Lady, according to the stile of the Litanies.

Vers. 47. *My Spirit hath rejoyced in God my Saviour.* She owns God for her Saviour, which is far enough from calling her self the Salvation of others.

Vers. 48. *From henceforth all Generations shall call me Blessed.* She doth not say, All Ages shall adore me, and shall address their Prayers to me, but all Generations shall call me Blessed, as we do. But,

Chap. 11. 27, 28. *When a certain Woman among the People said unto him, Blessed is the Womb that bare thee, and the Paps which thou hast sucked. He said but unto her, Yea, rather blessed are they that hear the Word of God and keep it.* How can this consist with such a strange Superiority as is pretended to belong to her?

John 2. 4. *Jesus saith unto her, Woman, what have I to do with thee? Mine Hour is not yet come.* Which our Saviour doth not speak out of any want of respect or love to her; but to check her interposing in the Office and Work that was committed to him. And can we believe then that she doth share with him in the Office of Mediator; much less that she hath Authority to command him?

Matt. 12. 47, 48. *When a certain Man said unto him, Behold thy Mother, and thy Brethren stand without, desiring to speak with thee: He answered, Who is my Mother? and who are my Brethren? And he stretched*

forth his Hands towards his Disciples, and said, *Behold my Mother, and my Brethren. For whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.* There is neither here, nor at any other time, the least encouragement given to that Worship and Service that is performed to her. He doth not bring out his Holy Mother before the People that stood round about, nor say to them, *Behold the Queen of Heaven and Earth, before whom every Knee should bow. Behold the Ladder by which you shall ascend into Heaven, and the Door by which you shall enter into Paradise; for that ye place your Hopes and Confidence in her.* But rather gives certain Instructions quite contrary to prevent this Superstition.

As for what is pretended, that there is no difference between begging the Prayers of our Brethren upon Earth, and the Popish praying to Saints in Heaven to pray for us. There is a vast difference; our Brethren upon Earth are within the compass of civil Conversation, and we can certainly acquaint them with all our Wants. It is quite otherwise with the Saints in Heaven. We are required to ask the Prayers of our Brethren upon Earth; but we are required to pray to God only in Heaven. Our Brethren upon Earth pray for us, as Joint-Petitioners or Fellow-Supplicants, through the Merits of our common Redeemer Christ Jesus: Whereas they pray to the Saints in Heaven as Joint-Mediators of Intercession with our Blessed Saviour. Here we ask or desire the Prayers of our Brethren; but they pray to the Saints in Heaven with the Solemnities of Devotion, as they do to God himself. But should we kneel down in a solemn manner, in the same place and manner as we do to God and Christ, and pray to a Friend in *Spain* or *America*, to hear or help us, then we should do just as the Papists

do

do to the Saints in Heaven. But would not the Papists themselves censure that for Idolatry, or downright Madness? And whatsoever words do they think then their own Practice deserves? Let them give their own Practice what Name they please, we will not wrangle with them about a Name.

CHAP. XIII.

That it is lawful to represent God and the Holy Trinity by Images: And that these Images, and the Images and Reliques of Christ and the Saints, are to be duly honoured, venerated, or worshipp'd; And that in this Veneration and Worship those are venerated which are represented by them. Council of Trent, *Sess.* 25. *de Invocat.* Catech. Rom. *par.* 3. *cap.* 2.

WHich is expresly contrary to all those Texts that forbid the making any Image or Resemblance of God at all, or of any other thing whatsoever in order to the bowing down to them and worshipping them, and that condemn all such Practices for the greatest Blockishness and Idolatry. For,

Exod. 20. 4. *Thou shalt not make unto thee any graven Image, nor any likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down thy self to them, nor serve them.* The words are universal,

forbidding all Images whatsoever in order to Worship, and not only the Images of false Gods; neither is there any one Circumstance in the words, to limit or determine them to such. What boldness is it then to except the Images of the Trinity, and our Saviour and the Saints out of it, contrary to a plain and general Law?

But notwithstanding this plain prohibition, it is pretended, that God himself appointed the Cherubims as the Symbols of his Presence, and his Representations, and that the Jews were to direct their Worship to them as the Objects of it, *Exod.* 25. 17, 22. Whereas the *Cherubims* were not in the place of Worship, for that was the Temple it self, representing the Church upon Earth. But the *Cherubims* were in the *Holy of Holys*, which was the Figure of Heaven, out of the Peoples sight, where they were never to come, but the High Priest only once a Year, as a Type of Christ entring into Heaven. It was the Mercy-Seat, and not the *Cherubims*, that was the Symbolical Presence of God; and the *Cherubims* were to represent the Angels that encompass his Throne. And it was neither the *Cherubims* or Mercy-Seat that was to be worshipp'd or prayed to, or any Adoration to be made to them, but only to God who made there his peculiar Residence; and so they worshipp'd God towards that place, and no otherwise, as we now lift up our Hands and Eyes to Heaven where he now dwells. But it can never be shown, that God any where appointed any Images as Representations of Himself, or Objects of Worship; which would be against his most express Prohibition.

Deut. 4. 15, 16. *Take ye therefore good heed unto your selves (for ye saw no manner of Similitude, when the Lord spake unto you in* Horeb, *out of the midst of the Fire) lest ye corrupt your selves, and make you a graven*

Graven Image, the Similitude of any Figure, the Likeness of Male or Female, Here God forbids the making any Image or Resemblance of himself, by whatsoever Manner it may be expressed. For the Circumstances of the place determine this plainly to the Images of the True God, who spake from Mount *Horeb*; and the Prohibition of them is made without any limitations or evasions.

For it is in the Nature of the thing tending to produce in Men gross Notions of God, and tending to the abasement and dishonour of his spiritual and incomprehensibly glorious Nature. *Act.* 17. 29. *Forasmuch then as we are the Off-spring of God, we ought not to think that the Godhead is like unto Gold or Silver or Stone graven by Art and Man's Device.* But such gross Notions these Images are too apt to incline unto. As *Rom.* 1. 22, 23. *Professing themselves to be wise they became fools, and changed the Glory of the Incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things.* Where not only the worshipping, but the very making of any Images of God by the Heathen, is censured by the Apostle, as being a debasing of his Nature. Thus *Isa.* 40. 18. *To whom will ye liken God? or what likeness will ye compare unto him?* It is not a thing possible to be done. And how will the Images among the Romanists escape this Censure, which have as little resemblance of God, as any that the Apostle and Prophet do condemn. Sometimes they paint one Body with three Heads, sometimes one Head with three Faces, sometimes one Body with two Heads, and a Pigeon in the midst; sometimes an old Man holding a Crucifix in his Hands, and a Pigeon upon his Shoulder. What is this but a mere mocking of God and the Holy Trinity, and a down-right debasing of his glorious Nature?

These

These Images of God and the Holy Trinity, as also some others of Christ, as a Child in his Mother's Arms, are so far from being any way beneficial to give the Vulgar any Instruction, that they tend to pervert and overthrow all honourable Notions of God and our blessed Saviour. They tend to render Men, as *Jer.* 10. 8. *Altogether brutish and foolish: for the Stock is a Doctrine of Vanities.* For, *vers.* 14, 15. *Every Man is brutish in his Knowledg; every Founder is confounded in his graven Image: For his molten Image is falshood, there is no breath in them, they are Vanity and the work of Errors.* Doth not this agree to the Popish Images as well as to any other? or what difference is there? Psal. 115. 4, 5. *Their Idols are Silver and Gold, the work of Mens hands. They have Mouths, but they speak not; Eyes they have, but they see not; they have Ears, but they hear not; Noses have they, but they smell not; they have Hands, but they handle not; Feet have they, but they walk not; neither speak they through their Throat.* This is just the description of the Images of the Church of *Rome*; neither is there any thing here that does not exactly agree to them. And how unlikely is all this to give Men much Instruction? Habak. 2. 18. *What profiteth the graven Image, that the Maker thereof hath graven it? The molten Image, and a teacher of Lies?* What Instruction or Teaching can it give, to set out God and the Holy Trinity by the Resemblances before-mentioned? or to dress out God like a Pope, with a Miter and a Triple Crown? which yet they often do, and make Ale-house Signs with such Pictures. Is not this to expose the Divine Nature to contempt and scorn, instead of giving any good Instruction?

But as the making of the Images of God is cried down and condemned in the Scripture, so of any other likewise in order to their being worshipp'd

or

or bowed down to; and the bowing down to any Image is condemned, which equally respects Popish Images as any others.

To the Law above-mentioned, *Exod.* 34. add Levit. 26. 1. *Ye shall make no Idols nor graven Images, neither rear you up a standing Image, neither shall you set up any Image of Stone in your Land to bow down to it; for I am the Lord your God.*

Deut. 27. 15. *Cursed be the Man that maketh any graven or molten Image, an abomination to the Lord, the Work of the hands of the Craftsman.*

Isa. 2. 8, 9. The Jews are severely reproved for this; *Their Land is full of Idols; they worship the Work of their own Hands, that which their own Fingers have made: And the mean Man boweth down, and the great Man humbleth himself, therefore forgive them not.* It is not the worshipping of Images, as they are the Images of false Gods, that the Prophet condemns them for; but in general of all Images: And he censures them for just such Worship as is practised in the Church of *Rome*, for humbling themselves and bowing down to them. This is that they do in the Church of *Rome*, they fall down before their Images, and pray before them; and moreover they kiss them, they offer Incense to them, they light Candles to them, they dress them and adorn them, they crown them with Flowers, they carry them upon their Shoulders, they go in Pilgrimages to them; in a word, they do every thing and more, they render them the same Service, and the very same outward expressions of Honours, which the Jews or Pagans did to their Images.

So, *Isa.* 44. 13, &c. *The Carpenter stretcheth out his Rule; he marketh it out with a Line; he fitteth it with Planes, and he marketh it out with a Compass, and maketh it after the Figure of a Man, according to the beauty*

Beauty of a Man, that it may remain in the House. He hewes him down Cedars, and takes the Cypress and the Oak, which he strengtheneth for himself among the Trees of the Forest: he planteth an Ash, and the Rain doth nourish it. Then shall it be for a Man to burn; for he will take thereof and warm himself; yea, he kindleth it, and baketh Bread; yea, he maketh a God, and worshippeth it; he maketh it a graven Image, and falleth down thereto. He burneth part thereof in the Fire; with part thereof he eateth Flesh; he roasteth Roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the Fire. And the residue thereof he maketh a God, even his graven Image. He falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God. See also Jer. 10. 3.

Again, Chap. 46. 6, 7. They lavish Gold out of the Bag, and weigh Silver in a Balance, and hire a Goldsmith, and he maketh it a God; they fall down, yea, they worship. They bear him upon their Shoulders, they carry him, and set him in his place, and he standeth; and from his place he shall not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. And why are not these, and all other things like unto the Popish and Jewish Concerns about Images alike equally to be condemned?

For note, that it is not to be imagined, that either the Jews or Heathen were so stupid, as to worship the Images before-mentioned, as Gods themselves, but as the Symbols of him, whom they thought the true God, and whom by consecration they thought to dwell in them, or present with them, and so worshipped them in relation to him. For the Apostle says of the Heathens, *Rom.* 1. 25. *That they changed the Truth of God* (whom they knew, *vers.* 21.) *into a Lie, and worshipped and served the Creature more than the Creator*; *more*, or *besides* the Creator, *who is blessed for ever.* Which implies that they

they worshipped the Creator, but making these Images of him, they worshipp'd them besides him, or with him: Which shows that Idolatry is consistent with the Worship of one Supreme God. And that worshipping the Images of this one Supreme God, together with him, was the Sin of the Heathen. And therefore though the Papists likewise own and worship one Supreme God the Creator, yet by worshipping his Images in relation to him, or with him, they may be guilty of Idolatry. As the Men of *Ephesus* worshipp'd *the Image which came down from* Jupiter, *Acts* 19. 35. So that they did not take the Image for *Jupiter* himself; but as the Image of him whom they thought the Supreme God, and as the Symbol of his Presence: and so they accordingly worshipp'd it. Is not the Papists the same?

And it is evident, that the Jews in worshipping the molten Calf, intended their Worship to it, not as being either a God really in it self, nor yet as an Image of an Egyptian or false God, but as an Image of *Jhova* the True God, and as the Symbol of his Presence with them, *Moses* being, as they thought, quite gone from them; and there being a Promise made just before his departure, to send an Angel before them: For they intended to worship that God in it, that *brought them out of Egypt*. And could they think that this Image did it before it was made? or that an Egyptian God would work such a deliverance for them? Besides, *Aaron* proclaimed a *Feast to Jhova* upon the Day of its Consecration, *Exod.* 32. And their Sacrifices to it were Sheep and Oxen, which was an abomination to the Egyptians to offer. Neither is this any where laid to their Charge, that they fell to the Idolatry of worshipping false Gods, as afterwards to *Baal Peor*, *Moloch*, *Remphan*, &c.

Such

DEFECTIVE ORIGINAL

Such also was the Worship given to the two Calves at *Dan* and *Bethel* set up by *Jeroboam*; It was given to them as the Symbols of the true God. *Jeroboam* not intending thereby to forsake him, but only to take Men off from going to *Jerusalem* to worship him, which was contrary to his Interest. He gives this as the only Reason, 1 *Kings* 12. 27. *If this People go up to do Sacrifice in the House of the Lord at* Jerusalem, *then shall the Heart of this People turn again unto their Lord, even unto* Rehoboam *King of* Judah, *and they shall kill me. Whereupon the King took Counsel, and made two Calves of Gold, and said unto them, It is too much for you to go up to* Jerusalem: *Behold thy Gods, O* Israel, *which brought thee out of the Land of* Egypt; using the same words as *Aaron* did. And the People were easily perswaded, for ease-sake, generally to comply with this; which it cannot be imagined they should so soon have done, if thereby had been designed an utter rejection of the True God. Which was afterwards done by *Ahab*, setting up the Worship of *Baal*, which is therefore reckoned as a greater Sin than this of *Jeroboam*, 1 *Kings* 16. 31. *It came to pass as if it had been a light thing for him to walk in the Sins of* Jeroboam *the Son of* Nebat, *that he went and served* Baal, *and worshipped him.* And *Jehu* is commended for *destroying* Baal *out of* Israel, 2 *King.* 10. 28. In doing which he boasts of his *Zeal for the Lord*, vers. 16. And he is rewarded for it, *ver.* 28. *Howbeit from the Sins of* Jeroboam *the Son of* Nebat, *who made* Israel *to sin*, Jehu *departed not from after them*, viz. *the golden Calves that were in* Bethel, *and that were in* Dan. Which plainly signifies that the Calves at *Bethel* and at *Dan* were worshipped as Symbols and Images of *Jehovah* the true God; and therefore this is distinguish'd from the Idolatry of *Ahab* in worshipping *Baal*, and look'd upon as a lesser Sin, which

which otherwise it would not have been. And this Idolatrous Worship of the Sun and false Gods, is noted as a Consequent of the Idolatry of worshipping the True God by Images, or Images as his Symbols, through the just Judgment of God upon Mens blindness, in doing as they do. *Acts* 7. 41, 43. *Deut.* 4. 25, 26, 27, 28. And yet *Jeroboam* is highly condemned for Idolatry, in the Worship of the Calves, though the true God was worshipped in them; and he is said notwithstanding to have *gone and made other Gods, and molten Images, to provoke me* (says God) *to anger, and hast cast me behind thy back*, 1 Kings 14. 9. It being so by Interpretation, because he worshipped the Images with God, and did not worship God in his own way.

The like may be said of *Micah*, who no doubt intended no more, but to worship the God of *Israel* in his molten Image, and that only as the Symbol of his Presence, *Judg.* 17. And those that went a whoring after *Gideon's Ephod*, directed their Worship through that to God himself, *Judg.* 8. 27. And those that worshipp'd the Brazen Serpent, intended their Worship to that but in a secondary manner, as to an holy Relique, which God formerly made use for the Healing of the People; and they thought no doubt to honour God in honouring of that, 2 *King.* 18. 4. yet all these are condemned for Idolaters. And the Church of *Rome* hath not any one thing more to say for her self in her worshipping of Images, than these might have said for themselves.

Let Mens Intentions be never so good (as they think) to honour God in such and such a way; If Men do such Actions as the Law forbids, and interprets to be Idolatry; it is not Mens Intentions, whatsoever they may pretend, can excuse them from being idolatrous. For it is the Law that determines our Actions; and our Intentions cannot

alter

alter the nature of an Action, that is determined by the Law.

If our Adversaries give Honour and Worship to the Images, which must terminate in God and Christ, (as they pretend) then it must be Divine Worship which they give to the Images, because it is certainly Divine Worship which is given to God and Christ; for if it pass from the Image to the Person, then it is the same Worship which is given to both, though it terminates not in the Image but the Person.

And as for the Images of Saints; If the same Worship be given to the Images as to the Persons, (as it must be likewise if it pass by them to the Persons) then if the Worship which they give the Saints themselves, be due only to God, and so is idolatrous; (as is proved in Chap. foregoing) then so is their Worship of their Images idolatrous likewise.

And what is said of their Images, may be in like manner applied to their Reliques, supposing them never so real; and much more to their feigned ones, as we have reason to believe many of them to be; as the Milk of the Virgin, &c.

Deut. 34. 6. *God buried* Moses, &c. *and no Man knoweth of his Sepulchre unto this day*; lest the *Israelites*, who were inclined to Idolatry, should worship his Body, as it is the general Opinion. And for that reason the Devil would have shewed the Grave and Body of *Moses* to the *Israelites*, but *Michael* the Arch-Angel hindred him; which may be conjectured to be the Contention mentioned *Jude* 9.

2 *Kings* 18. 4. Hezekiah *brake in pieces the brazen Serpent that* Moses *had made*, though of God's own institution, and which was preserved among them as a Memorial of the Divine Operation, in healing those formerly that look'd up to it. The Reason was,

because

because it was abused to Idolatry, and the Children of *Israel* did burn Incense to it.

If there should be any Miracles or Cures wrought by the means of any Reliques, it is by the Power of God alone that it is done, who is therefore to have all the Glory, and not either the Saint or his Reliques to share in it; which the Saints have always refused and referr'd all to God, as St. *Peter*, Acts 3. 12. and St. *Paul*, Acts 14. 14. And though we find in Scripture therefore many Miracles wrought by *Moses*'s Rod, *Elijah*'s Mantle, the Hem of Christ's Garment, St. *Peter*'s Shadow, and St. *Paul*'s Handkerchief, yet we never read that any of these were adored or worshipped; or if they had, it had been Idolatry, it being a referring the Virtue and Honour to Creatures above what was in them, and what belonged to God alone, who wrought all by them.

CHAP. XIV.

That the Clergy may not Marry; and that Marriage to them is a Pollution, Council of Trent, *Sess.* 24. *Can.* 9. Decret. Gratian. *distinct.* 82. *Can. Propos. & Can. Plurimos.*

CONtrary to that which is written, *Heb.* 13. 4. *Marriage is honourable among all, and the Bed undefiled.* 'Tis spoken universally, and the Apostle makes no exception of the Clergy, or Ministers of the Gospel.

So,

So, 1 Cor. 7. 2. *To avoid Fornication, let every Man have his own Wife, and every Woman her own Husband.* And, vers. 9. *If they cannot contain, let them marry; for it is better to marry than to burn.* This is a general Rule, concerning which none can shew that God hath excepted Priests or Monks.

1 Cor. 9. 5. *Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas?* For, that this is to be meant of a Wife married to an Apostle, is the Opinion of Pope *Leo* himself. *Distinct.* 13. *Can. omnis.* So that the Apostle might have married if he had pleased, and was under no Obligation to the contrary.

1 Tim. 3. 2, 4, 5. *A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good behaviour, given to Hospitality, apt to teach; One that ruleth well his own House, having his Children in subjection, with all gravity. For if a Man know not how to rule his own Family, how shall he take care of the Church of God?* Then he that is chosen into the Office of a Bishop may have, and retain a Wife. These words, the *Husband of one Wife*, cannot be understood of the Church of God, seeing the Apostle makes a distinction between the Pastor's Family and his Flock; *If a Man know not how to rule his own House, how shall he take care of the Church of God?*

1 Tim. 4. 1, 2, 3. *The Spirit speaketh expressly, that in the latter Times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking lies in Hypocrisy, and having their Consciences seared with an hot Iron, forbidding to marry.* Is not this true of the Church of *Rome*, that wholly interdicts Marriage to the Monks and Clergy? It is in vain to say, that there were some Ancient Heretics who did forbid Marriage, and that the Apostle speaks of them in this place, for many may fall into

into the same precipice. To forbid Marriage, either wholly, or to any Persons whatsoever, as a Pollution, is plainly to incur the Apostle's Censure.

Noah a Preacher of Righteousness, was married, *Gen.* 6.

Abraham the Father of the Faithful, was married, *Gen.* 12.

Moses the greatest of the Prophets, was married, *Exod.* 2.

God himself gave orders touching the marriage of the chief Priests, *Lev.* 21. 12.

The Prophet *Isaiah* was married, *Isa.* 8. 3.

The Prophet *Ezekiel* was married, *Ezek.* 24. 18.

There is mention made of *St. Peter's* Wife's Mother, *Mark* 1. 30.

St. *Philip* the Evangelist had four Daughters, *Acts* 21. 9.

Unless there were a Command to forbid the Clergies Marriage (which that there is not, is plain to those who read the Bible carefully) and unless there were an universal Promise of the Gift of Continence to them, at least upon their asking, as it doth not appear there is, it can be nothing else but a bold presumption, and which is the occasion of many Mischiefs, to lay such an Injunction or Prohibition upon them.

CHAP.

CHAP. XV.

That the Vow of Poverty is laudable, and that Mendicant and begging Friars are in a State of Perfection. Council of Trent. *Sess.* 25. *cap.* 1. Bellarm. de Monach. *lib.* 2. *cap.* 20, & 45.

THis is to make a Vow of that which God often inflicts as a Curse upon Men: and therefore should be reputed a thing which Men should not chuse, but avoid. Psal. 109. 10. *David*, speaking of the Wicked, saith, *Let his Children be continually Vagabonds, and beg; let them seek their Bread also out of desolate Places, as those that are cast out of their Habitations.* The Royal Prophet puts beggary among the Curses of God; and what Reason hath any one then voluntarily to take it up as a State of Perfection? So, *Deut.* 28. 48. *Because thou servedst not the Lord thy God with joyfulness and gladness of Heart, for the abundance of all things; therefore shalt thou serve thine Enemies in hunger, and in thirst, and in nakedness, and in want of all things.*

Poverty hath many Inconveniences and Troubles usually attending upon it, and is that which often exposeth Men to great Temptations and Snares, which no Man can be sure he shall be always able to bear or overcome; whatever his present temper and disposition of Mind may be, if he be cast into this Estate by the Providence of God, he may believingly pray and hope for the Divine Assistance; but

but voluntarily to vow it, and expose himself to it, is to put himself upon that which may be an occasion of much Sin, which no Man should do. It is that which wise and good Men have prayed against; *Prov.* 30. 8. *Give me neither Poverty nor Riches, but feed me with Food convenient for me.* Should any one make that a Vow to God, which the wise Man prays against?

To have a competent provision of the good things of this life, according to the condition of one's place, is a Blessing and Comfort, and may be of great use to the ends of Piety and Charity, for the more chearful serving God, and the relief of our necessitous Brethren. Voluntarily to cast away this, is to be ungrateful to the Bounty of God, who *giveth us richly all things to enjoy*, 1 Tim. 6. 17. And it is to be cruel to one's self, not to use the good things which God hath given us of his liberality as a Blessing. For so it is accounted, *Psal.* 128. 1, 2. *Blessed is every one that feareth the Lord; for thou shalt eat the Labour of thy Hands; happy shalt thou be, and it shall be well with thee.* And it is against that Duty which we owe to our Neighbour, by which we are obliged, as far as we may, and as far as the Providence of God will assist us, so to provide and manage Things, by our Labour and Industry, as that we may always be in a capacity to relieve others in necessity, and not to cast our selves upon their relief when we may avoid it. For this we have the Apostle's direction and approbation, Acts 20. 35. *I have shewed you, that so labouring ye ought to support the Weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.* So, *Ephes.* 4. 28. It is the Apostle's Rule, *Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

Volun-

Voluntarily to put ones self out of a capacity of doing this, is to sin against the Command of the Apostle, and under pretence of Perfection to violate a down-right Command. And is this fit to be the Matter of a Vow?

To seek our living by begging Relief of others, without using those Means which we may for our own subsistence, is expresly against God's Ordinance, 2 Thess. 3. 10. *For when we were with you, this we commanded you, That if any would not work, neither should he eat.* And what is such a Vow then, but to contradict God's Ordinance? Is this the perfection of those *slow Bellies*, those lazy and slothful Monks, that live delicately upon the Liberality of others; that pervert and abuse the Alms of the People, and consume in Idleness and Luxury what the Poor should have? *Gen.* 3. 19. God hath laid it upon Men, *In the sweat of thy Face shalt thou eat thy Bread.*

It was ordered by God among the Jews, and was look'd upon as a great Blessing, *Deut.* 15. 4. *That there be no Poor among you.* And is that now to be vowed under the Gospel as a State of Perfection?

As for what our Saviour says to the Rich Man, Mat. 19. 21. *If thou wilt be perfect, go and sell all that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come and follow me.* The Perfection which our Saviour there speaks of, is Christianity it self, which is a necessary Qualification for the entring into the Kingdom of Heaven, *Vers.* 23, 24, 25. and is therefore Matter of Command, and not of Counsel; and obligeth every Man to perform the hardest Tasks, and to part with any thing here at Christ's Command. Here was an explicit Command to this rich Man to part with his Estate, to sell all, and give to the Poor; which there-

therefore he ought to have done at Christ's Command, if he would be saved. And there was an an explicit Command to the Apostles to *leave their Nets*, *i. e.* their whole Estates and Employments, and to follow Christ. But there is no such explicit Command any where generally given to oblige all Christians, and therefore is not their Duty. But we can no otherwise now judg of our Saviour's Command, and consequently of our own Duty in this respect, than by the call of his Providence, the Necessities of others, and a prudent consideration of all Circumstances, by weighing of which we are to judg, how we may honour God best with our Substance.

The Monkish Vow of Poverty then, instead of being a Christian Perfection, is a meer groundless and superstitious Inveption. And is indeed a mere pretence and hypocrisy. For though they cast away their private Possessions, they have very great Estates in common, and live in fulness of Luxury upon the common Treasure, which they are sure will not fail. And is not this, do you think, a great piece of Perfection and Self-denial, to live in the fulness of all Things from the common Stock?

CHAP. XVI.

That the Monks do well to vow a blind Obedience to their Superiors. Concil. Trid. *Seſſ.* 25. *cap.* 1. Bellarm. *de Monach. lib.* 2. *cap.* 21.

AGainſt that which is written, 1 *Cor.* 7. 23. *Ye are bought with a Price; be not ye therefore the Servants of Men.* But is not this plainly to make themſelves Servants of Men, to ſubmit themſelves ſo, as to obey them in all things, without reſerve?

Rom. 6. 16. *Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey.* And can there be a greater Servitude, than to obey any one with a blind obedience?

1 Cor. 11. 1. *Be ye followers of me, as I alſo am of Chriſt.* Note, that the Apoſtles themſelves would not be followed, but in thoſe Things only wherein they are the Followers of Chriſt, who is the true Model of Perfection. Chriſt alone is to be obeyed unreſervedly, *Matth.* 17. 5. *Hear him.* But as for Men, we muſt not give up our Faith or Practice abſolutely to be ruled or ſwayed by any Man. Matth. 23. 8. *Call no Man your Father upon Earth; for one is your Father which is in Heaven. Neither be ye called Maſters; for one is your Maſter, even Chriſt.*

Note

Note therefore, that when it is ſaid, *Heb.* 13. 17. *Obey them that have the rule over you.* It muſt be meant only in ſuch things as are agreeable or not contradictory to the Word of God, though they be troubleſome or grievous to the Fleſh; but not in any thing that is contrary to it.

There are no Rules or Laws which are univerſally obligatory to Chriſtians, but the Laws of Chriſt; and no others but as conſiſtent with them. And of this Conſiſtency, all Men muſt judg for themſelves before they obey. But,

Acts 4. 19. *Whether it be right in the ſight of God to hearken unto Men more than unto God, judg ye?* Thus they ought to ſpeak to their Superiors, and not do every thing they command, without examining it. Which by the ſad experience of the Chriſtian World, hath been the cauſe of many Miſchiefs in theſe latter Ages, whilſt ſome have blindly and unreſervedly ſubmitted themſelves to the Commands of their Superiors, and upon no pretence whatſoever are to withdraw their Obedience.

Of Satisfactions, Indulgences, Purgatory, and praying for the Dead.

CHAP. XVII.

That Men are obliged, partly to satisfy the Justice of God for their Sins themselves, Christ having not by his Satisfaction fully answered all. Council of *Trent. Sess.* 14. *cap.* 8. *Can.* 12, & 13.

FOR the understanding of which, it must be considered, that they distinguish of Sins, that some are Mortal, and some are Venial. And of the Punishment due to them, that to Mortal Sins, both an Eternal and Temporal punishment is due; but to Venial Sins only a Temporal. Now they say, that Christ hath satisfied for the eternal punishment due to Mortal Sins, which all that are in a State of Grace are delivered from. But for the temporal Punishment which belongs to Venial Sins, and which remains as belonging to Mortal Sins besides the eternal Punishment, they say that Men are obliged to satisfy themselves by Penitential Works, or Sufferings, either here or in Purgatory. And that their

these Works and Sufferings are true and proper Satisfactions and Compensations to the Justice of God. And Christ hath no otherwise satisfied for Venial Sins, or for the temporal Punishment belonging to Mortal Sins, than by his Merits obtaining that they may satisfy.

This we think is derogatory from the compleatness and fulness of our Saviour's Satisfaction, and that free and full Remission of Sin, which upon our Repentance and Faith we obtain upon the account of his alone Satisfaction.

For, *Isa.* 53. 4. 5. *Surely he hath born our Griefs, and carried our Sorrows; he was wounded for our Transgressions, and was bruised for our Iniquities; the chastisement of our Peace was upon him, and with his Stripes are we healed:* which is granted to be meant of Christ. And the Apostle referring to it, says, 1 *Pet.* 2. 24. *Who himself bare our Sins in his Body on the Tree; by whose Stripes ye were healed.* It is spoken indefinitely without exception, of his bearing our Sins, and the Punishments due to them. And the Effect of it is our *Healing*, and the obtaining *Peace* with God. But how are we healed, or have Peace with him, if there be so many Wounds and Punishments for us to undergo still by way of Satisfaction, which is the effect of unsatisfied vindictive Justice?

1 John 1. 7. *If we walk in the Light, even as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin.* Mark, not only *some*, but *all*; and consequently from all the Punishment by way of Satisfaction. For this is meant of those Sins that are committed by Men that are in a state of Grace, and that *walk in the Light*. And such, if any, are those Sins which they call Venial, to which the Temporal Punishment is due. But the Blood of Christ cleanseth from these, and consequently hath satisfied for the temporal Pu-

niſhment too, as well as the Eternal, or elſe how are we cleanſed from theſe, if we are not cleanſed from the temporal Puniſhment due to them, when they ſay there is no other Puniſhment due to theſe but Temporal?

So, *Virſ.* 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs.* Where the ſame univerſal Terms are uſed, *all Unrighteouſneſs*, without exception.

1 John 2. 1, 2. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World.* The Propitiation for Sin, for all Sin, is wholly aſcribed to Chriſt. But how is he a Propitiation, if Vindictive Juſtice ſtill makes its Demands, and we muſt ſtill ſatisfy in part our ſelves?

John 1. 29. *Behold the Lamb of God, that taketh away the Sins of the World.* If it is he that doth it all, then no part of Satisfaction will be demanded of us.

So, *Heb.* 1. 3. *He by himſelf purged our Sins.* Not we at all by our own Sufferings.

So, *Heb.* 9. 26. *Once hath he appeared in the end of the World, to put away Sin by the Sacrifice of himſelf.* And, *Heb.* 10. 14. *By one Offering he hath for ever perfected them that are ſanctified.* Where Sin is put away, and compleatly expiated, and Sinners perfectly reconciled, what is there more to be done to ſatisfy? This is done by the one Offering and Sacrifice of Chriſt; there is no Sacrifice or Offering then for us to make.

Gal. 3. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.* Are the Puniſhments of Purgatory, or thoſe temporal Ones here ſpoken of, threatned by the Law, or no? If not, then they are not due. If they were, Chriſt hath

taken

taken them off, as they are a Curſe, that is, as they are vindictive or ſatisfactory Puniſhments; for he hath redeemed us from the Curſe of the Law.

Rev. 1. 5. *Who hath loved us, and waſhed us from our Sins in his own Blood; to him be Glory for ever and ever.* It is not the Blood of Martyrdom, or the Sufferings of any of the Saints that waſheth them from their Sins, but the Blood of Chriſt; all the Glory of it belongs to him. But the Romiſh Doctrine implies, that 'tis but part of our Sins, and part of the Puniſhments that he delivereth us from. This certainly leſſens the Love of Chriſt, and the Glory due to him: For they muſt needs grant, that he had loved us more, and had been a more perfect Saviour, if he had delivered us from all.

But we find alſo, that full Remiſſion and Pardon is granted unto us now through Chriſt. And what is Remiſſion of Sin, but Remiſſion of the Puniſhment due to Sin, ſo that none is to be undergone by the Sinner by way of Satisfaction? and conſequently Remiſſion of all Sin, of all ſuch Puniſhment? Now this is the Covenant of which Chriſt is the Mediator, *Heb.* 8. 12. *I will be merciful to their Unrighteouſneſſes, and their Sins, and their Iniquities will I remember no more.* But how can it be ſaid, that God remembers their Sins no more, when he ſtill exacts Satisfaction? The Apoſtle ſays, *Heb.* 10. verſ. 17, 18. That *where remiſſion of theſe is, there is no more Offering for Sin.* All being done ſufficiently by the once Offering of Chriſt.

Thus, *Col.* 2. 13. *He hath quickned you together with him, having forgiven you all Treſpaſſes.* Not ſome only, or only in ſome part or reſpect. But how are all Treſpaſſes forgiven, if ſtill there is ſome Satisfaction to be made? Iſa. 44. 22. *I have bloted out as a thick Cloud thy Tranſgreſſions, and as a Cloud thy*

Sins. But it seems by the Romish Doctrine, they are not quite blotted out.

Rom. 8. 1. *There is no condemnation to them that are in Christ Jesus, that walk not after the Flesh, but after the Spirit.* But is not that a sort of Condemnation, to be adjudged to make Satisfaction for Sin, by undergoing so many Punishments, either here or in Purgatory? What is Purgatory, but a Temporary Hell?

But, *Rom.* 8. 33. *Who shall lay any thing* (any thing at all) *to the charge of God's Elect? It is God that justifieth: Who shall condemn? It is Christ that died.* The Death of Christ answers all; and God will not demand any thing of the Sinner.

Ephes. 4. 32. *Be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you.* God's forgiving us our Trespasses, is made a Rule to us to forgive our Brethren. Now we are to forgive our Brethren all Trespasses, and so doth God then forgive us. Mat. 18. 32. *I forgave thee all that Debt, because thou desiredst me.*

And this forgiveness of God is all free to us for Christ's sake. Psal. 32. 5. *I said, I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* He doth not pretend he had satisfied for his Sin, by his Sufferings mentioned *Vers.* 4. but speaks of it as meer and free forgiveness, only upon his Confession and Repentance. Free Forgiveness and Satisfaction are inconsistent. 1 *John* 1. 7. God is so there indeed, to be *faithful and just to forgive us our Sins*; but that is not upon our satisfying for them, but only upon our confessing and forsaking them. And none will say, that to confess and forsake them, is to give a Recompence and Satisfaction. And therefore the Faithfulness and Justice of God there, must be understood with respect

respect to his own Promise, and not to the Sinner's own Satisfaction.

Besides, to teach that Men may satisfy for some Sins themselves, as all Venial Sins, is to require that which is impossible to be done; there being no Sins truly Venial, or not deserving Eternal Death, and exclusion from the Presence of God in their own Nature; though all Sins are Venial upon Repentance, and in respect of the Event only, through Christ's Mediation. So that to encourage Men to look for the doing away of such Sins by their own Satisfactions, is to bolster them up in Pride and Self-confidence, and at last to deceive them: For we can never by our Satisfactions exhaust the demerit of any of our Sins. For, *Rom.* 6. 23. *The Wages of Sin is Death*; the Apostle speaks it without exception. So, *Ezek.* 18. 20. *The Soul that sins, shall dye*. That's the desert of Sin. So again, *Gal.* 3. 10. *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them*: He who commits the least Sin, meriteth the Curse. For, *Jam.* 2. 10. *Whosoever shall keep the whole Law, and yet offendeth in one Point, is guilty of all*; by Interpretation, the Authority of the Law-giver being violated in that one, as well as in all. Mat. 12. 36. *I say unto you, That every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment: For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned*. Yet we do not say, that all Sins are equal, or equally deserving the same degree of Death or Pain, but all deserving the Death and exclusion from God. So that 'tis not possible for the Sinner to offer a sufficient Recompence or Satisfaction for the least Sin.

Mich. 6. 6, 7. *Wherewith shall I come before the Lord, and bow my self before the High God? Shall I come before him with Burnt-offerings, with Calves of a Year Old? Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oil? Shall I give my First-born for my Transgression; the Fruit of my Body for the Sin of my Soul?* So, by what means shall I satisfie the Justice of my God? Shall I Fast in Lent? Shall I make Prayers of forty hours long? Shall I give all my Goods to nourish the Poor? But all these things cannot expiate my Sins; these have no proportion or equivalence to his Justice.

And moreover, as to those Penitential Works, which are said to be Satisfactions, as Prayer, and Fasting, and Alms, &c. they are Debts already, to which we are obliged by virtue of the Law, (there being no Works of supererrogation beyond or above the Precept of the Law, as is proved afterwards); and therefore they cannot be Satisfactions for other Debts, or Sins, or Defects of Obedience: For that which is a Duty already due before the commission of the Fault, can never satisfy for the Fault committed.

We are obliged indeed to Repentance, and to practise some Acts of Discipline, to shew our indignation against our selves for our Sins, and to deter us the more from sinning for the future. And sometimes we must make some Satisfaction to the Church for the Scandals that we have committed, and to testify the truth of our Repentance; and sometimes to particular Men, in case of particular Instances. And we do not doubt but these things are very pleasing to God, and may avert his Displeasure according to his Covenant and Promise made to us Penitens, and are tending to his Honour.

But

But we deny that they are proper and equivalent Satisfactions to the Justice of God; or that any Sufferings are so, which we can undergo; or that there can be any such performed or undergone by us at all.

As for the Sufferings and Punishments inflicted by God himself upon Men, after their Sins are forgiven, these are not designed by him as vindictive Punishments upon them, and Compensations to his Justice; but either for Example to others, that they sinning may not presume upon impunity from his sparing of others; or as Acts of mere Discipline, and fatherly Correction, to deter his own from falling into the like Sins for the time to come. For, *Psal.* 103. *Like as a Father pitieth his Children, so the Lord pitieth them that serve him.* What a Father doth, is for his Childrens amendment; he doth not inflict Torment or Suffering on them for his own Satisfaction; nor doth delight in giving them any trouble, were it not needful for themselves. Or if any earthly Parent does so, yet God doth not, *Heb.* 12. 10. Nor is it true always, that these temporal Inflictions are, or are to be inflicted upon good Men, but only in some certain Cases, when God sees it meet and fitting for them or others.

CHAP.

CHAP. XVIII.

That ſome Perſons may ſatisfy over and above what is needful for themſelves, and their own Sins; ſo that their Satisfactions may ſerve for others that want them, or have not enough of their own. Catech. Rom. par. 2. cap. 5. p. 61. *And that theſe are put into the Treaſury of the Church, to be diſpens'd by Indulgences.* Decret. de Indulg.

BUT by what is ſaid in the foregoing Chapter, it appears, that no Man whatſoever can offer an equivalent Satisfaction or Compenſation to the Juſtice of God for any one Sin of his own; and that he can never by his Sufferings exhauſt the demerit of any one Sin, the Wages of Sin being Death everlaſting.

And, *Pſal.* 130. 3. *If thou, Lord, ſhouldſt mark Iniquities: O Lord, who ſhall ſtand?* The Pſalmiſt's Queſtion implies, that no Man can ſtand in Judgment, if God ſhould be ſtrict with him. And how can he be ſuppoſed to ſuffer more than he deſerves?

Pſal. 143. 2. *Enter not into Judgment with thy Servant, O Lord.* The Pſalmiſt is afraid to put himſelf upon an equal Trial before God. But according to theſe People, one may not only reckon with the Juſtice of God, but that God will

will be indepted ſomething over and above.

Pſal. 90. 7, 8. *We are conſumed by thine Anger; and by thy Wrath are we troubled. Thou haſt ſet our Iniquities before thee, our ſecret Sins in the Light of thy Countenance.* The Prophet *Moſes* here ſpeaks of the Calamities of this Life, and refers them all to our Sins: So that whatſoever we ſuffer, is but a juſt infliction for our Sins.

Dan. 9. 7. *O Lord, Righteouſneſs belongeth unto thee, but unto us confuſion of Face.* The Prophet reckons, that whatſoever God inflicts upon Men, he is righteous therein, and that an utter confuſion of Face is but what we deſerve. It was his own Sin, as well as the Peoples, that he was confeſſing, *Verſ.* 20.

Ezra 9. 13. *After all that is come upon us for our Evil Deeds, thou our God haſt puniſh'd us leſs than our Iniquities deſerve.* Muſt not we always ſay the ſame? And what is become then of Satisfaction, and ſuper-abundant Satisfaction?

Lamen. 3. 39. *Wherefore doth a living Man complain, a Man for the puniſhment of his Iniquity?* But if God ſhould puniſh him more than he deſerves, he would have cauſe of complaint. But, *Job* 34. 23. *God will not lay upon Man more than is right, that he ſhould enter into Judgment with God*; as it is implied, he might do if he ſhould. So that whoſoever ſuffers, ſuffers but what is due; and yet doth not ſatisfy, much leſs over-ſatisfy.

The Penitential Works of the Saints, are but what are due alſo before, as was before obſerved, and therefore are not Satisfactions. And the Afflictions that are laid upon them, are for other ends, and not to be an equivalent Satisfaction to Divine Juſtice. It is Chriſt alone who hath offered himſelf *a full, perfect, and ſufficient Sacrifice* for all our Sins. *He is the Lamb of God, that taketh away the*

Sins

Sins of the World: Who his own self bare our Sins in his Body on the Tree. The only Propitiation; 1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all.* This is no Man's Business but his, nor can be done by any but him. For, *Acts* 4. 12. *There is not Salvation in any other*; *For there is no other Name given among Men by which we must be saved.* But if others may satisfy, and their Satisfactions may serve for us, they are so far made our Redeemers and Saviours. Which is to put them into Christ's Office and stead; who only was *made to be Sin*, or a Sin-offering *for us, that we might be made the Righteousness of God*, *i. e.* treated as Righteous Persons, *in him*, and for his sake, and not for the Merits and Satisfactions of others, 2 *Cor.* 5. 21. And, Vers. 19. *God was in Christ reconciling the World to himself*; not by the Satisfactions and Merits of Saints. 1 Pet. 1. 19. *Redeemed we are by the precious Blood of Christ, as of a Lamb without blemish and without spot.* Which the Apostle implies it was needful he should be, to become our Redemption; but this cannot be said of the Sufferings of any Saint. 1 Cor. 1. 30. *He is made to us of God, Wisdom, and Righteousness, and Sanctification, and Redemption*; *that, according as it is written, He that glorieth, let him glory in the Lord*, and give him the praise and thanks of the whole Work, and have no dependance upon the Sufferings and Satisfactions of Saints. For, *Isa.* 43. 11. *I am the Lord, and besides me there is no Saviour.* And, *Col.* 2. 10. *Ye are compleat in him.* So that we have no need of Saints Satisfactions; nor is it their Office and Business to satisfy, but only Christ's. We cannot do it for our selves, nor others for us, but he alone, who is *our Peace.* As was also proved before by the Texts of the foregoing Chapter.

There-

There is none but Christ, who by his Satisfactions and Intercessions doth answer for others Sins. There is no meer Man that can answer for another. Though God may, and doth often shew Mercy to some Men, with respect to others in many Instances, according to his Covenant, or for other holy and wise Ends; it is not for the sake of any Merits and Satisfactions which others have offered for them; nor doth he pardon Mens Sins, or give them Life, upon the account of such Merits and Satisfactions; but deals with Men in that respect only, according to their own Works, and shows Mercy only in Christ, and for his sake.

Gal. 6. 6, 7. *Let every Man prove his own Work, and then shall he have rejoicing in himself, and not in another. For every Man shall bear his own Burden.*

Exod. 32. 31. Moses *said, O this People have sinned a great Sin; yet now, if thou wilt forgive their Sin; and if not, blot me, I pray thee, out of the Book which thou hast written. And the Lord said unto* Moses, *Whosoever hath sinned against me, him will I blot out of my Book.* The Prophet *Moses* was not admitted to bear the Punishment of the People, but every Man was to bear his own Sin.

Ezek. 18. 20. *The Soul that sinneth, the same shall die. The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son. The Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him.*

Mat. 3. 9, 10. *Think not therefore to say within your selves, We have* Abraham *to our Father: every Tree which bringeth not forth good Fruit, is hewen down and cast into the Fire.* 'Tis not another's Righteousness will avail to our acceptation.

Hab. 2. 4. *The Just shall live by his Faith*; not by the Faith of another.

1 Cor.

1 Cor. 3. 8. *Every Man shall receive his own Reward, according to his own Labour.* For, 2 Cor. 5. 10. *We must all appear before the Judgment-Seat of Christ, that every Man may receive the things done in his Body, according to that he hath done, whether it be good or bad.* 1 Pet. 1. 17. *For the Father judgeth without respect of Persons, according to every Man's Work.* In vain shall we alledge the Fasts and Alms of another: He that serves God by a Proctor, shall go to Hell in his own Person.

Mat. 25. 8, 9. *The foolish Virgins said unto the Wise, Give us of your Oil, for our Lamps are gone out.* They would fain have had a benefit in their Righteousness. *But the Wise answered, saying, Not so, lest there be not enough for us and you.* It must be your own Righteousness that must serve you, according to the Covenant of Grace in Christ. And therefore, *Sect.* 33. one Man's good Works did not profit another, but every one is judged according to his own Actions.

And it is Christ alone that satisfies for others, and not any Saint with him, or subordinate to him. As, 1 *Cor.* 1. 12, 13. *Every one of you saith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Christ:* Which is equally blame-worthy, in having recourse to their several Merits with Christ's, as upon other respects. *Is Christ divided? was* Paul *crucified for you? or were ye baptized in the Name of* Paul? The same may we also say to those of the Church of *Rome*, when one says, I am of St. *Francis*, I of St. *Dominick*, and I of the Society of Jesus? Is Jesus divided from Christ? Was St. *Francis* crucified for you? or were ye baptized in the Name of *Dominick*, or *Ignatius Loyola?*

As for what the Apostle says, *Col.* 1. 24. *I now rejoice in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his*

Body's

Body's ſake, which is the Church. It is not meant, that he ſuffered to ſatisfy for their Sins, as if any thing were wanting in the meritorious Sufferings of Chriſt to that end; God forbid. But it was for the Church's good that the Apoſtles ſuffered, to give them an Example of Conſtancy, &c. And the Sufferings of the Members of Chriſt are called *Chriſt's Sufferings*, 2 Cor. 1. 5. And they *are partakers of Chriſt's Sufferings*, 1 Pet. 4. 13. They being predeſtinated to be conformed to their Head, *Rom.* 8. 29. They are to ſuffer as he did, and ſo by degrees to fill up the Sufferings that are deſigned for the whole Body of Chriſt; and then at laſt alſo they ſhall reign with him, but that by his Gift and Purchaſe alone, *Rev.* 2. 10. And, *Rev.* 7. 14. *Theſe are they which came out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb; therefore are they before the Throne of God.*

Now if there be no Satisfactions for Sin made by any Man or Men, but only Chriſt; and much leſs ſuperabounding Satisfactions and Merits for others, above what any one hath need of him, then there can be no Treaſury of theſe in the Church for the uſe of others that want: For there can be no Treaſury of that that is not. And what need can there be of it, when Chriſt's own Satisfaction is ſufficient in all Caſes?

And if there be no ſuch Treaſury in the Church for the benefit of others, to be diſpens'd: then the Pope, nor any one elſe is the Diſpenſer; for he cannot diſpenſe it if it be not. If it be not in his hands to give, he cannot give it, or rather ſell, for they do not uſe to be very free of their Gifts. And then conſequently the uſe of Pardons and Indulgences for the diſpenſing out of theſe ſuperabounding Merits and Satisfactions to others, is a vain thing.

For

For this is to pretend to give that that is not, than which what can be more vain? And consequently to sell about these Indulgences for Mony, and thereby to give People hope of Pardon of their Sins, is both to cheat and deceive their Souls, and pick their Pockets, by pretending to sell to them that that is not.

But suppose there were such a Treasury, why must the Pope be the Dispenser? Why should it not be supposed, that that is left in the hands of Christ Jesus alone, who is only able to discern who are fit to have benefit thereby; and who *hath the Key of David, who openeth and no Man shutteth, and who shutteth and no Man openeth?* Rev. 3. 7.

But whatsoever Satisfactions or Merits, even of Christ himself, any Person hath share in: Surely these are not to be sold by Mony, nor hath any one an application thereof made to him by such a Traffick; but upon his Faith and Repentance alone, which Christ alone, and not Man, can judg of the sincerity of, and accordingly apply the Benefits of his Redemption.

Indulgences of Canonical Penance in the Church, upon the humiliation and submission of the Penitents, are allowed. But Indulgences to dispense an imaginary Treasury of imaginary Satisfactions, and there to be bought by Mony, or some very slight Performances, are a bold and unaccountable rashness and presumption.

CHAP.

CHAP. XIX.

That there is a Purgatory, or place of Torment after this Life, for the expiation of the Sins of good Men, that are not sufficiently purged here. And that the Souls there detained, are help'd by the Masses, Prayers, Alms, and other good Works of the Living. Counsil of Trent, *Sess. 6. Can. 30. Sess. 25. Decret. de Purgat.*

THE Foundation upon which this Doctrine of Purgatory is built, is, That there is a Debt of Temporal Punishment remaining to be paid, even by those that are absolved and in a state of Grace, tho the Eternal Punishment be forgiven. And that every Man therefore must undergo these Temporal Pains, in proportion to his Sins, Christ having not at all satisfied for them: And if this be not done in this Life, that then it must be done in the next, in *Purgatory*, before a Man can have entrance into Heaven.

Now this having been refuted before, and it having been proved, that Christ hath satisfied fully for all our Sins, and that we have compleat and perfect Remission of Sin through the free Grace of God, upon the account alone of Christ's meritorious Satisfaction; and so that there is no proper Satisfaction to be made by us for Sin at all, the Foundation upon which Purgatory is built, is taken away.

And

And all those Texts serve to the refuting of it, which are before produc'd to prove the compleatness of our Saviour's Satisfaction, and of the free Remission of our Sins upon it.

But yet if it were admitted, that there were a reserve of some proper Satisfactory Punishments, which God may think fit to inflict upon some Men in some Cases here; yet unless it could be proved, that this were a perpetual Ordinance, and perpetually observed by God, it would not signify any thing to the purpose of what is intended. And yet if this were admitted likewise, that it were perpetually so here, yet what is this to prove a Purgatory hereafter? For who can tell, but for such Punishments as are to be undergone, it may be all done here, unless God reveals to us to the contrary? But there being neither one nor other of these things proved, but the contrary rather appearing, we cannot otherwise think of Purgatory, but that 'tis *a fond Thing vainly invented.*

Moreover, 'tis directly contrary to all those Texts of Scripture that assert the Happiness and Rest of the Saints after this Life. As,

Isa. 57. 1, 2. *The Righteous is taken away from the Evil to come. He shall enter into Peace: they shall rest in their Beds.* Is this to be taken away from the Evil to come, to be put into a condition where they must undergo heavier? Is that to enter into Peace, and to be at Rest, to be burning in Fire seven times hotter than ours, and which differs from that in Hell in nothing, but in respect of duration?

Rev. 14. 13. *Blessed are the Dead that die in the Lord, from henceforth, that they may rest from their Labours, and their Works do follow them*; that is, their good Works, in the gracious Reward that is given them, not their Sins and Punishments. Now all the Faithful that die, die in the Lord, *Rom.* 14. 5. So that

that they all rest from their Labours. But to be tormented in burning Fire, sure that is not to rest from their Labours, but to be put to worse.

In the Book of Wisdom, which the Church of *Rome* holds for Canonical, and therefore cannot deny its Testimony, *Chap.* 3. 1. it is said, *The Souls of the Righteous are in the Hand of God, and there shall no torment touch them.* What can be more express?

John 5. 24. Our saviour says, *Verily, verily I say unto you, That he who heareth my Word, and believeth on him that sent me, hath eternal Life, and shall not come into condemnation, but is passed from Death to Life.* Note, that it is not said, That he who believeth in Jesus Christ, shall pass from Death unto Torment; but he that shall *pass from Death to Life*, that is a blessed Life; for the other would be to pass from Death to Death, at least for a while.

Therefore, 2 *Cor.* 5. 1. *We know*, saith the Apostle, *that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.* It is not Purgatory then, or a Place of Torment that the Saints remove into when they remove from their Bodies.

And therefore saith he, *vers.* 2. *In this we groan earnestly, desiring to be clothed upon with our House which is from Heaven.* But if Death were followed with Torment so horrible, as those are represented to be which are in Purgatory, there would be reason rather for one to be affrighted at it, and to fly from it, than to desire it with so much ardour and earnestness, and to wish to continue in this present state of Life still for fear of the worst.

Yet again, *vers.* 6, 7, 8. *Whilst we are at home in the Body, we are absent from the Lord, and are willing rather to be absent from the Body, and to be present with the Lord.* Implying, that that would be presently upon

upon the leaving the Body. Now our Lord ſure is in Heaven, and not in Purgatory. Therefore ſo ſhall the Saints be alſo when they die.

Hence ſaith the Apoſtle, *Phil.* 1. 21. *To me to live is Chriſt, and to die is Gain.* But according to the Romiſh Church, to die is a damage to us. The fear of Purgatory may make the beſt Men fearful of dying.

But, *verſ.* 23. *I am in a great ſtrait betwixt two, deſiring to be diſſolved, and to be with Chriſt, which is far better.* This implies, that he did not doubt but it would be ſo. But if there were a Purgatory to paſs through firſt, it would be far better to abide longer in the Body. For though St. *Paul* had leſs Sin than others, yet it cannot be denied but he might have ſome venial Sins. And if there muſt be Puniſhment undergon by way of ſatisfaction for theſe Sins, equivalent to the Fire of Hell, as that in Purgatory is ſaid to be, though he did undergo more Croſſes and Afflictions than others, yet ye did not undergo thoſe that were equivalent to the Fire of Hell; and how could he be ſure then, but that he alſo muſt enter into Purgatory firſt before he paſs into Heaven? and then one would think, he ſhould have little Heart to deſire to be diſſolved: But he doth not fear any of this.

And note, that the Apoſtle ſpeaks of the Happineſs in the next Life in common, in the plural number, as belonging to all the Saints, and not as a ſpecial Privilege to himſelf alone. So, 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judg ſhall give me at that day*; that is, the day of his departure out of this Life, *verſ.* 6. And then mark, *Not to me only, but unto all them alſo that love his appearing.*

Luke 23. 43. Our Saviour ſaid to the believing Thief on the Croſs, *This day ſhalt thou be with me in Paradiſe.*

Paradise. He doth not say, when thou shalt have been some Years in Purgatory, I will receive thee into Paradise; but, *this day*, &c. Now Paradise is acknowledged to be the Seat of the Blessed, not a place of Torment. And yet there was no Person that could deserve more to be sent to such a place than the Thief, having had no time to do Penance for any of his Sins. For if to suffer Death for his Sins was a sufficient Satisfaction; then it were best for every Man to desire to suffer such a Death or worse. For the pains of the worst of Deaths are much easier it seems than those of Purgatory.

But is it not indeed very strange that God should forgive Men the Eternal Punishment due to the worst and most mortal Sins, for the sake of Christ's Satisfaction, and yet exact so severe a Punishment for Sins, in their own nature Venial, which may be so easily remitted? that God should do the greater, and yet that he should not do the less? When yet it must needs be owned, that Christ hath offered a Satisfaction enough for all if it be but applied.

As for those places that are pretended to prove a Purgatory, 1 *Cor.* 3. 13, 15. There we read of Fire indeed, and that is all, but not one word of Purgatory-Fire. It is the Fire of the Day of Judgment is there meant, which is eminently in Scripture called *the Day*, and is that indeed which shall be revealed by Fire, 2 *Thess.* 1. 7, 8. And it is the Works of Men there that shall be burnt, that is, their false Doctrines, which are but *Hay and Stubble*, when the Trial comes. But it doth not speak of the burning of their Persons that hold the Foundation, who are not to be burnt, but saved, yet *so as by Fire*; which is only a phrase to express the doing of a thing with great difficulty, *Zech.* 3. 2. see a like phrase *Jude* 23.

As

As for *Mat.* 12. 32. it speaketh of the greatest of Sins, *the Sin against the Holy Ghost*, which shall *never be forgiven*, and so that Phrase signifies, *neither in this, nor in the World to come*, that is, not at all. So, *Mark* 3. 29. it is expresst, *He hath never forgiveness, but is in danger of eternal damnation*: or, that Phrase may signify, that that great Sin should not be forgiven in the Times of the *Messiah*, or under the Gospel, which is sometimes expresst by *the World to come*, Heb. 2. 5. & 6. 5. when the Jews expected that greater Sins should be forgiven, than could be expiated by Levitical Sacrifices. Or, if Sins be said to be forgiven in *the World to come*, what is that, but at the Day of Judgment, when the actual deliverance of the Just from Punishment, and their final acquittal, may be not improperly called the full remission of their Sins? What is this to Purgatory, where Sins are not forgiven, but punish'd?

Mat. 5. 26. *They shall not come out thence till they have paid the uttermost Farthing*; that is, never; but must abide in Hell for ever. Hell is mentioned, *vers.* 22, 29, 30. And divers degrees of Punishments intimated there, with allusion to the different degrees inflicted in the Jewish Courts, but not one word of Purgatory.

As for, 1 *Pet.* 3. 19, 20. those Spirits there said to be *disobedient*, were not saved at all, as it is pretended they shall be out of Purgatory. And the Prison that they are said to be in, doth not signify Purgatory, as if Christ then by his Spirit preach'd to them there. But by his Spirit in *Noah*, he preach'd to a disobedient World, though his preaching did then no good; their Souls being then, as it were, by Lust and Sin enslaved and imprisoned in their Bodies, and are now lying in the Prison of Hell for all this.

Now

Now then, if there be no Purgatory, or place of Torment in the next Life for juſt Men, to the end pretended, then likewiſe Prayers, or Maſſes and Alms for them, are vain things to the end propoſed, viz. in order to the deliverance out of it. If there be no ſuch thing, then theſe things that have relation to it, can be of no uſe. And yet if there were a Purgatory for expiation of Sins, and for ſatisfaction for temporal Puniſhments due to them, how doth it appear, that Prayer for thoſe in that State will help them out of it? or who can tell, but that they muſt continue there, if they be there, till the Day of Judgment? As for the ſupererrogating meritorious Works of the Living, and their availableneſs to deliver their dead Friends out of Purgatory, it is after proved likewiſe, that there are no ſuch Works. But yet if they were, how ſhould they be available to get them out of it, when the ſuperabundant Merits and Satisfactions of Chriſt were not available to prevent their going in? If others Satisfactions and Merits might be of uſe to them in Purgatory, one would think Chriſt's ſhould have kept them out. But if Chriſt's Satisfactions could not help them, but they muſt ſatisfy for themſelves, how ſhould the Saints good Works upon Earth help them?

This is the great Doctrine, with the Appendages of it, that brings in ſo great Wealth to *Rome*, and therefore no wonder it is ſo ſtifly retained; though among all the Directions that are given about Prayer, up and down the Scripture, there is not any where the leaſt intimation of any direction for praying for the Dead, or of any uſe that it would be. Which it is very ſtrange that it ſhould be omitted among ſo many Inſtructions, that are given about Prayer, if it were to have been done.

ns for 2 *Maccab.* 12. 39, &c. where he saith, *Money was sent to Jerusalem, that Sacrifices might be offered for the Slain; and 'tis recommended as an holy Cogitation to pray for the Dead.* Those Men that died, died in the Sin of *Achan*, and therefore were liable to eternal Punishment. And so there could be no ground to suppose, even according to Popish Principles, that they were in Purgatory, but in Hell. And if it proves the benefit of Sacrifice and Prayer for the deliverance of dead Sinners, it must be out of Hell it self, and not out of Purgatory. *Judas*'s Offering was a Sin-offering for the sake of the Living, that the whole Assembly might not suffer for the Sin of the Dead, as they once did in the Case of *Achan*, Josh. 7. And Prayers were offered up to God to the same end, to avert his Anger from them. But *Jason* the Writer of the History, or his Epitomizer, being a Platonick Jew, and having his Head fill'd with some Platonick Notions, ignorantly applies all this as done for the Slain. But he commends Self-murder too, and praiseth *Razias* for killing *himself*, 2 Mac. 14. 42. So that we have no great reason to rely much upon the Judgment of this Author.

Of

Of Justification, and Pardon of Sin.

CHAP. XX.

That Justification is by Charity or Righteousness, which is infused and inherent in us. Conc. Trent. *Sess.* 6. *cap.* 7. Bellarm. *de Justificat. lib.* 1.

FOR the understanding of this, it must be considered, that the Romish Doctors distinguish Justification into the first and second. The first, in which a Man is made Just, by the infusion of the habit of Charity. The second, is his co-operating with the Grace received, by which he merits and attains to a greater increase of Righteousness. But both these are inherent in him; so that Justification with him, is the same with Regeneration and Sanctification; and all is wrought in them, in the use, and by virtue of the Sacraments. But besides this, they speak of, and seem to include Remission of Sins in Justification; by which they mean both the removing of the Fault, and the guilt of Sin. But the remission of the Fault, is nothing else but the abolishing of Sin by the aforesaid infused Grace, whereby it is destroyed, and ceases in its being. And then the guilt of Sin, which is its desert of, and obligation to Punishment, is remitted

of course, by natural and necessary Consequence. For Sin being aboliſh'd, where there is no Sin, there can be no Desert or Puniſhment, and ſo no Obligation to it. So that Sin being aboliſh'd, the Guilt is taken away; but it is no otherwiſe taken away, than by taking away the being of Sin; but it follows that by a neceſſary reſult. So that according to them, Juſtification or Remiſſion of Sin, is not an Act of God's Grace, abſolving the believing and penitent Sinner from Guilt, and graciouſly imputing his Faith to him for Righteouſneſs, and ſo accepting him as Righteous, and dealing with him accordingly, though his Righteouſneſs be imperfect, and do not deſerve it, meerly of his own free Grace, upon the account of the ſatisfactory or meritorious Sacrifice of Chriſt Jeſus offered up to him. But the taking away the Puniſhment of Sin, is a thing ariſing by a natural Conſequence from the aboliſhing of Sin, and ſo is neceſſarily due upon the infuſion of Grace, and is really no diſtinct Act from it. And ſo the free Grace of God, and Redemption of Chriſt, has no other hand in the Juſtification and Remiſſion of Sin, than as procuring and giving Grace to the Sinner, for aboliſhing of Sin, and making him inherently juſt; and then the reſt is due and follows of courſe.

Againſt that which is written, *Acts* 13. 38, 39. *Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the forgiveneſs of Sins: and by him all that believe are juſtified from all things from which ye could not be juſtified by the Law of Moſes.* Where that which is the forgiveneſs of Sins in the firſt place, in the ſecond is expreſſed by Juſtification. So that Juſtification and Forgiveneſs are the ſame thing; and are conſequent to Faith, which is the condition of it, and ſo is to go before. And this Forgiveneſs now under the

Gospel-Law or Covenant is of such Sins, of which by the Sacrifices of the Law of *Moses*, there was no remission. So that Gospel-forgiveness or Justification is the acquitting of the Sinner from his Sin, upon the account of the Sacrifice of Christ.

So, *Rom.* 3. 24,25,26. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, that he might be just, and the Justifier of him that believeth in Jesus.* Where Justification and Remission of Sins are also taken for the same, and the one is but explicatory of the other. And it is an Act of God's Grace, not infusing of Grace, but forgiving of Sins past, upon the account of Christ's Propitiatory Sacrifice, to all those that believe in him, though they be not innocent or sinless, nor have any thing of Merit or Vertue in themselves towards the purchasing of this Remission.

And, *vers.* 28. *Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.* And being without the Deeds of the Law, it cannot be supposed to consist in Sanctification, which is expressed by such Deeds. But the meaning of it therefore is, That Faith and sincere Obedience to the Gospel of Christ, is so accepted by God upon the account of Christ's Sacrifice, that though it be not a perfect Righteousness, the true Believer shall be freely discharged and acquitted of all his Sin, by God's pardoning-Grace, without having a perfect legal Righteousness in himself to deserve it.

Rom. 4. 3. *Abraham believed God, and it was counted unto him for Righteousness.* And, *vers.* 5. *To him that worketh not, but believeth in him that justifieth the Ungodly, his Faith is counted for Righteousness.* And,

verſ. 22: *It was imputed to him for Righteouſneſs.* Where Juſtification is not the infuſion of Faith or Righteouſneſs, but it is the Acceptation of the Believer's Faith through meer Grace, as if it were a perfect Righteouſneſs, though it be not; and though a Believer has not in himſelf a perfect innocence or blameleſſneſs.

Verſ. 6, 7, 8. *Even as* David *deſcribeth the Bleſſedneſs of the Man, to whom the Lord imputeth Righteouſneſs without Works; ſaying, Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered. Bleſſed is the Man to whom the Lord will not impute Sin.* Where the imputing of Righteouſneſs, and the not imputing of Sin, and the forgiving of Iniquities, and covering of Sins, are all taken for the ſame, and are all but ſeveral Expreſſions of Juſtification. And the imputing *of Righteouſneſs without Works*, ſure is not the infuſion of Righteouſneſs, which is expreſſed by Works. And the covering or not imputing of Sin, is not the aboliſhing of it.

Rom. 8. 33. *Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth; who is he that condemneth?* Where Juſtification is oppoſed to Accuſation and Condemnation. And from hence it is plain, that it is a judicial Act of God towards us, diſcharging and acquitting Believers for Chriſt's ſake, from what they are accuſed of, and condemned by the Law. And it is an Expreſſion taken from Judicial Proceedings at a Court, where the Judg does not infuſe new Qualities into one at the Bar, but acquits and diſcharges him from the Guilt of which he was accuſed, and the Puniſhment due to it. As the word is alſo uſed, *Prov.* 17. 15. *He that juſtifieth the Wicked, and condemneth the Juſt, even they both are an abomination to the Lord.* Where his Fault is, that he acquits the Wicked, who ought to be condemned. But if he could turn his Heart, and

make

make him Just, sure that would be no abomination. And indeed this sense of the word *Justify* and *Remit*, is the usual sense of all the World; and to understand it otherwise of induing a Man with good Qualities, is against the common usage of all Mankind. And certainly it ought to be interpreted and taken in such its usual sense then in those places, that directly treat of Justification, and where all the Circumstances do concur to such a signification. Though there should be some particular place elsewhere, where it may be singularly interpreted in another manner, where the Circumstances of the place do require it.

Now the result of all is, That Faith, or a believing reception of, and submission to Christ and his Laws, is prerequired in us as the condition upon which Justification and Remission of Sin is promised in the Covenant of Grace, upon the account of Christ's Sacrifice. So that this is presupposed to Justification in order of Nature. But the whole of Remission and Justification, is the free Act of God's Grace, acquitting the true Believer of the Sin and Punishment due to it, upon the account of the meritorious Satisfaction made by Christ Jesus, and accepting of him as righteous, and dealing with him accordingly, though he has a great deal of Sin, and has not a perfect Righteousness of his own to deserve it. His Acquitment and Acceptation is not a natural Consequent of his having Grace inherent in him, as if that were properly his Justification; but it is by virtue of the Promise made in the Covenant of Grace, with respect to, and upon the account of the Satisfaction made by Christ Jesus. So that the free Grace of God, and the Sacrifice of Christ, have an hand both in the procuring of Grace for us, and the acceptation of it also when that is done.

CHAP. XXI.

That for the obtaining of the Remission of all Mortal Sins, a particular Confession of them to a Priest, (which they call *Auricular Confession*) *with all the Circumstances, which do either increase or diminish the Sin, as far as can be called to mind* (*at least an intention of making such a Confession*) *is absolutely necessary.* Concil. Trident. *Sess.* 14. *cap.* 4, 5. *Can.* 6, & 7. Catech. Rom. *Par.* 2. *de Pœniten. N.* 38.

THis, they say, is absolutely necessary to be, either in Act or Desire. So that Contrition, (which is the same with Repentance, that is, a sorrow for Sin past, and a purpose of forsaking it for the time to come) though perfected also with Charity, is not enough to obtain Remission without this. But yet imperfect Contrition, or Attrition, which arises meerly from the fear of Hell, with Confession to a Priest, and his Absolution, will do it, without perfect Contrition, or true Repentance for the Sin.

But this is a meer humane Invention, tending to raise the Grandeur of the Priests, to acquaint them with all Mens Secrets, and to *cherish* their Covetousness and Ambition, by the Gain that they make hereby of their Absolutions and Indulgences; and tending

tending likewise to cherish carnal Security in those that confess to them, considering that Pardon of Sin may be had at so easy a rate with Confession; and to trouble the Consciences of those that have no mind to it, as if without it their Sin were unpardonable, though they have true Contrition or Repentance for their Sin. And it is manifestly against all those Texts that require Contrition or Repentance in order to Pardon, and not Attrition only; and that make such Contrition a sufficient Qualification for Pardon, without this Auricular Confession. As,

Against, *Isa.* 1. 16, 17. *Wash ye, make ye clean; put away the evil of your Doings from before mine Eyes; cease to do evil, learn to do well.*

And then, *vers.* 18. *Though your Sins be as Scarlet, they shall be as white as Snow; though they be like Crimson, they shall be as Wool.* And,

Chap. 55. 7. *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: and let him return unto the Lord, and he will have Mercy upon him; and to our God, and he will abundantly pardon.* So,

Ezek. 18. 30. *Repent, and turn your selves from all your Transgressions; so Iniquity shall not be your ruin.* Vers. 31. *Cast away all your Transgressions, and make you a new Heart, and a new Spirit; for why will ye die?* Vers. 32. *Turn your selves, and live ye.* From all which observe, That Repentance and turning from Sin, in Heart and Life, is absolutely required in order to the Pardon of it; and that a promise of Forgiveness is made to this, without requiring Confession to a Priest to be joined with it.

For, *Psal.* 51. 17. *The Sacrifices of God are a broken Spirit; a broken and a contrite Heart, O God, thou wilt not despise.* This indeed is acceptable to God, accompanied or followed with a real forsaking of Sin, and nothing less than this. *David* thus con-

confessing his Sin to God, obtained pardon, *Psal.* 32. 5.

If less will serve, or more be required, there must be a new Institution for it in the New Testament. But now see *Acts* 3. 19. *Repent, and be converted, that your Sins may be blotted out.* But, *Luke* 13. 3. *Except ye repent, ye shall all perish.* And our Saviour therefore appointed, *Luk.* 24. 47. *That Repentance and Remission of Sins should be preached in his Name among all Nations.* So that it is true Repentance which is the condition of Pardon in the New Covenant; but Confession of Sin to a Priest is no where required.

For, as for *Mat.* 3. 6. where it is said, that *many were baptized of* John *in* Jordan, *confessing their Sins.* And, *Acts* 19. 18. That *many that believed, came and confessed, and shewed their Deeds.* It was their own voluntary Act, arising from the heat of Zeal, and was done publickly before all. Nor secretly whispered in the Ears of a Priest, nor was it exacted or required, as a Matter of necessary Obligation.

And as for what St. *James* says, *Chap.* 5. 16. *Confess your Faults one to another, and pray one for another, that ye may be healed.* Note, that he directs to this, only in case of bodily Sickness, accompanied with an afflicted or distressed Conscience, in order to the obtaining the more fervent Prayers of those who are made privy to their Case, for their relief and help from God; but he does not appoint it for an universal standing Rule for all Men, and of absolute obligation upon them in all Cases, for the obtaining of Remission of Sin, by a Priestly Absolution.

And note, that when our Saviour says, *John* 20. 23. *Whose soever Sins ye remit, they are remitted; and whose soever Sins ye retain, they are retained.* It can only be meant of such Sins as might happen to come to their knowledg; and in such Cases wherein they might

might be able to make a right and sure Judgment of Mens Repentance of, or pertinacy in Sin; which the Apostles were sometimes enabled to do by special Revelation; and then they had an extraordinary Power given them by the Holy Ghost, to inflict extraordinary Punishments upon Men, and to take them off again, as they saw cause upon Mens Repentance, *Acts* 5. 3, 4. & 13. 11. 1 *Cor.* 5. 5. 2 *Cor.* 2. 6, 7. But the most that any Priest now can do, who is not invested with those extraordinary Gifts, is to pronounce Men absolved from the Guilt of their Sin, upon condition of their Repentance, or condemned for their not coming up to it. And here is no Institution of Confession to be necessarily made to a Priest; nor the least intimation given, that the Sins of Men cannot be otherwise remitted, if so be they perform the condition of a sincere Repentance in themselves.

There is no trace or track of it in our Saviour's dealing with Sinners, though he had to do with very great ones. Nor yet in the Apostles: And St. *Peter* himself, when he sinned, we hear of him only, that he went out and wept bitterly, by that Sign expressing the real Contrition and sincere Repentance of his Heart; but we read not a word of his going to a Priest to make Confession.

In case of publick Scandal indeed given to the Church, a publick Confession is very needful, and was always the Discipline of the Ancient Church. And in case of perplexity of Conscience, for the disburdening of that, and as an help to Repentance, a ~~private Confession of the Sinner, and opening his~~ Case to some Spiritual Guide, is also very useful. But that a particular private Confession of all Mortal Sin, with all its Circumstances, to a Priest, is of perpetual and necessary obligation to all, in order to the obtaining pardon of Sin, can no where be proved.

proved. And therefore is an horrid Impoſition, and intolerable Tyranny upon Mens Conſciences; and is to change the Terms of Salvation from what God himſelf has appointed, and to make that both eaſier and harder than he has made it, either as it is ſaid, that Confeſſion is enough with bare Attrition, or that it muſt be added over and above to true Repentance it ſelf. And note, that the prieſtly Abſolution, when it is given, is not Authoritative and Judicial. For ſo to abſolve Sinners, and forgive Sins, belongs only to God, *Mark* 2. 7. Iſa. 43. 24. who is the only Lawgiver, *Jam.* 2. 12. or to Jeſus Chriſt, *who hath the Key of* David; *who openeth and none ſhutteth*, Rev. 3 7. who alone hath the ſupreme, independent, and abſolute Power and Authority to do all things in the Church. And whereas he hath likewiſe given unto the Paſtors of the Church the Key of the Kingdom of Heaven, they then open Heaven, when they declare the Grace of God to repenting Sinners; they ſhut Heaven when they declare the Judgment of God to impenitent Sinners. But if they be ignorant or wicked, let them pardon the Impenitent, and excommunicate the Good, that which they do on Earth is not ratified in Heaven. The Authority they have to pardon Sin, or to abſolve the Sinner, being only miniſterial, declarative, and conditional, upon the profeſſion and ſuppoſition of the Sinner's Faith and Repentance.

Of

Of the Merits of Good Works, and Works of Supererrogation.

CHAP. XXII.

That the Good Works of Justified Persons are truly and properly Meritorious, and fully worthy of Eternal Life. Council of *Trent*, *Sess.* 6. *chap.* 16. *Can.* 32.

THese Good Works are said by them indeed to be done *by the Grace of God, and Merit of Christ.* But then it is the good Works themselves that are truly meritorious of Eternal Life. And the Grace of God, and Merit of Christ, have only a remote or mediate Influence towards the procuring Eternal Life, *viz.* by giving us Grace to enable us to act. And that being done, the Acts or Works themselves, which justified Persons perform, do truly and properly deserve Eternal Life.

Contrary to *Rom.* 6. 23. *The Gift of God is Eternal Life through Jesus Christ our Lord.* He said, *The Wages of Sin is Death*; Sin deserves Death. But he doth not say, by way of opposition, the *Wages of Righteousness is Eternal Life*, but *the Gift of God is eternal Life.* To teach us, that Eternal Life is a free Gift to us, and not merited by the Righteous-

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Righteousness and good Works of any. For free Gift and Merit cannot stand together.

So, *Luke* 12. 32. *Fear not, little Flock, it is your Father's good Pleasure to give you a Kingdom.* The Kingdom of Heaven is represented as a Gift, and that as flowing from the Father's good Pleasure, and therefore not from their merit.

So again, *John* 10. 28. *My Sheep hear my Voice, and follow me, and I give unto them Eternal Life.* This is given to Men upon their hearing and following of Christ; It is not their following of him doth deserve it.

Ephes. 2. 8, 9. *By Grace are ye saved, through Faith; and that not of your selves, it is the Gift of God.* Both Faith, and Salvation it self, which is the End of Faith, is all of Grace and Gift, *not of Works, lest any Man should boast.*

So, *Tit.* 3. 4, 5. *After that the kindness and love of God our Saviour toward Man appeared, not by Works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, that being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life.* Regeneration is of Grace, and Justification is of Grace, and free; and we have the hope of Eternal Life, as Heirs, partaking of the Adoption, which is free, and not as Mercenaries, by Work and Merit. And the whole of our Salvation, from first to last, is of meer Mercy.

Thus, *Exod.* 20. 6. *Shewing Mercy to thousands of them that love me and keep my Commandments.* Those that love God, and render the most obedience to the Commands of God, have yet need of his *Mercy*; they can claim nothing by debt, in a way of strict Justice.

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It is allowed by our Adversaries, that Men by their good Works cannot merit Remission of Sin. And they who cannot deserve to be forgiven, how should they deserve to have an infinite Reward bestowed upon them? But whence should both one and the other come then, but from Grace? *And if by Grace, then it is no more Works; otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace; otherwise Work is no more Work.* Rom. 11. 6, 7. *For to him that worketh is the Reward not reckoned of Grace, but of Debt,* Rom. 4. 4. So that 'tis also a Contradiction to say, that he giveth us Grace to Merit, for Grace excludes Merit. Where there is Merit, there can be no Grace; and where there is Grace, there can be no Merit. And if there cannot be Merit to obtain Remission, but that is of Grace, how should there be Merit to obtain Glorification.

To have a Righteousness, or Works truly Meritorious, this Righteousness and these Works then must be perfect at least, and without defect. For how should an imperfect Righteousness merit? But this cannot be said of the Righteousness or good Works of any Justified Person whatsoever. For, *Jam. 3. 2. In many things we offend all.* Job 9. 3. *If he will contend with him, he cannot answer him one of a thousand.* And, *vers. 21. If I justify my self, mine own Mouth shall condemn me. If I say I am perfect, it shall also prove me perverse.*

That a Justified Person may merit eternal Life by his good Works, his good Works ought to be perfect, and he ought certainly to have no other but good Works; for where there is Sin, there is need of Pardon. And 'tis strange that he should have need of Pardon for some, and yet can merit a glorious Immortality by others? But now it is plain, that every justified Person doth sin often.

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Again, to have good Works properly meritorious, there must be a proportion between the Work and the Reward; that the good Work may be a sufficient price or value for the Recompence. But now what proportion can there be, between an Imperfect Righteousness and Eternal Glory? *Rom.* 8. 18. *I reckon*, says the Apostle, *that the sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed in us.* 2 Cor. 4. 17, 18. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* There is no comparison between the Sufferings of the most glorious Martyrs, and the transcendently glorious Reward in Heaven. Then there is no equality of worthiness of one to the other. And if the Sufferings of the most glorious Martyrs have not a Dignity and Worth in them, equal to the Glory to come, what shall we say of all other good Works?

Nay, though our Works were perfect, as perfect as a Creatures can be, yet there would be no proportion between our Work and Eternal Life, that is so unspeakably great. Therefore *Adam* in Innocency could not merit properly such a glorious Reward, as is now promised us in the Gospel. For there is no proportional dignity in the Work of any Creature suitable to so great a Glory. The most that can be said is, That he did not deserve Pain or Punishment; or that he did deserve *some* consideration for the right use of this Free-will that was put into his Power; but not that he deserved so great, and long, and glorious a Reward, as is promised us. And how can any Justified Person now deserve it, whose Righteousness is so stained and defective? The most that can be here said also, is, that it is congruous that good Men, who labour against so many Difficulties in mortifying their Lusts, and to

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please God, should not be treated in the same manner with other Men; but it cannot be said, that they deserve so great a Reward, as a blessed and glorious Immortality.

Again; be our Works never so perfect, yet they could not merit Eternal Life, because we do but that which as Creatures we are bound to do, though there were no Reward proposed. Luke 17. 10. *When you have done all those things that are commanded you, say, We are unprofitable Servants; we have done that which was our Duty to do.* And we can bring no advantage to God by it, by which he should be bound to repay it. For, *Job* 22. 2. *Can a Man be profitable unto God? Or is it Gain to him, that thou makest thy Ways perfect?* So, *Job* 35. 7. *If thou be Righteous, what giveſt thou him? or what receiveth he of thine hand? Thy Wickedneſs may hurt a Man, as thou art, and thy Righteouſneſs may profit the Son of Man.* Job was very sensible of this, and therefore what little cause there was of boasting in, or relying upon the Merits of his Righteousness, though it had been never so perfect. Job 9. 15. *Whom, though I were Righteous, yet would I not answer him,* says he, speaking of God, *but I would make ſupplication to my Judg.* So, *Pſal.* 16. 2. *My Goodneſs extendeth not to thee.*

And after all, whatsoever good Work any Justified Person doth, he doth all by a Power received from God himself; and how can he merit from God by that which he himself has given? For, Job 41. 11. *Who hath prevented me, that I ſhould repay him?* Ephes. 2. 10. *We are his Workmanſhip, created in Chriſt Jeſus unto good Works.* Phil. 2. 13. *For it is God which worketh in you, both to will and to do of his good pleaſure.* And, 1 *Cor.* 4. 7. *What haſt thou that thou haſt not received? And if thou haſt received it, why boaſteſt thou, as if thou hadſt received it not?* Rom. 11. 35. *Who hath firſt given unto him, and it ſhall be recompenſed unto him?*

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When there is a Promise of a Reward annex'd indeed to any performance, upon condition of it, then upon the performance of the Condition, tho it be never so small, and by whatsoever power it be performed, the Reward is due, tho it be never so great. But it is due by Promise only, the Promiser of meer Grace engaging himself to it, and not from the dignity of the Work. And in this sense Eternal Life may be said to be due to them that keeps Covenant with God; And therefore 'tis sometimes called a Reward; and God will at last proceed with Men according to their Works, according to the Order assigned, and Condition prefix'd in the Covenant of Grace. But still the Reward promised is of Grace to us, being only founded upon a free and gracious Promise, by which God hath obliged himself to give it; but is not by virtue of a just and proportionable dignity in the Work it self. But this will not serve the turn of our Adversaries, who assert that Works are *properly meritorious*; which must be understood in themselves, and not by virtue of the Promise. For pardon of Sin is promised to Repentance; and yet none will say, that Repentance meriteth Pardon. Tho it be as much said, 1 *Joh.* 1. 9. *That if we confess our Sins, God is faithful and just to forgive us our Sins.* As, 2 *Thess.* 1. 6. *That it is a righteous thing with God, to recompence Tribulation to them that trouble you; and to you who are troubled, rest with us.* Or as, 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteousness, which God the Righteous Judg shall give me at that day, and to all them that love his appearing.* Besides, if nothing else had been meant, then that our good Works obtain Eternal Life by virtue of the Promise, there had been no occasion to have had an *Anathema* pronounced against those that denied it, when that was never denied by any Body.

CHAP.

CHAP. XXIII.

That Men may not only be perfect in this Life, but that they may also do Works of greater perfection, than what are required in the Precept of the Gospel-Law, which they call Works of Supererrogation, and so may have superabounding Merits, more than what themselves need, and which may be profitable to others. Catech. Rom. *par.* 2. *de Sacr. par.* §. 77. Rhemist. *Annot. on Luk.* 11. 35. 2 *Cor.* 2, 10.

BUT if there be no Perfection for Man here to attain, but what is contained in the Precept of the Law, which is the Rule of all Perfection to us, then there is nothing that Man can do, that shall be a Perfection beyond or above the Law. And the former will appear by these following Texts.

Mat. 22. 37, 38. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. And thou shalt love thy Neighbour as thy self.* Here God requires the whole Intire Man, with all his Faculties. And whatsoever in due Circumstances can be an expression of this Love to God or Men, is here required. So that one cannot do that Work, which, all Circumstances being weighed, is not required and commanded in the Law.

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Mic. 6. 8. *He hath shewed thee, O Man, what is Good; and what doth the Lord require of thee, but to do justly, to love Mercy, and to walk humbly with thy God?* What is Good, and what doth the Lord require of thee, are taken for the same. By which the Prophet intimates, that that only is good and acceptable to God, which God requires. And whatsoever God requires, is contained in these Generals, so that there can be no good or acceptable Work but what is reducible to them.

Mat. 5. 48. *Be ye perfect*, says our Saviour, *as your Father which is in Heaven is perfect*. The Perfection of God himself, as far as it is imitable by us, is proposed as the model of that Perfection which is required of us. And unless there be some Perfection then, which there is not the Idea of in God, what other Perfection is there for us to practise or attain, but what is required?

Rom. 12. 2. All that the Apostle requires of Christians, is, To *Prove what is that good, and acceptable, and perfect Will of God*, under the Gospel, in order to the doing of it. Where he reduceth all that he desires, that Christians should be informed in the understanding and practice of the Will of God. This Will of God is perfect, and the Rule of Perfection. And 'tis a conformity to this Will of God, which is only good and acceptable to him.

Col. 1. 9, 10. The Apostle prays, that Christians may be *filled with the Knowledg of his Will, in all Wisdom and spiritual Understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work.* It is the Will of God, is the Rule of every good Work, and of whatsoever is pleasing to him. And therefore 'tis the utmost that a Christian can desire to know or do. And this it is his duty to do: so that there can be no

no good Work, that is pleasing to God but what it is his duty to do.

Chap. 4. 12. Again; *That ye may stand perfect and compleat in all the Will of God.* If a Man can do all the Will of God, he will be perfect and compleat. And this every Man ought to labour after. So that there is no perfection or compleatness but what is contained in the compass of Man's Duty required. For there is no Perfection, but what is regulated by the Will of God, which is the Rule of Man's Duty.

Luke 17. 10. *When ye shall have done all these things that are commanded you, say, We are unprofitable Servants, we have done that which is our Duty to do.* The scope of our Saviour is to show, that we cannot at any time boast, that we have done more than our Duty, or what as Servants we were obliged to. For whatsoever we do, being such, it is a Debt to our Master. Being *bought with a Price*, we ought to do whatsoever we may *glorify God* in, both with our Souls and our Bodies, 1 *Cor.* 6. *ult.*

Phil. 4. 8. *Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things.* What good Work or Action can there be, which is not contained in this Command of the Apostle?

There are some things indeed, which in themselves, nakedly considered, are indifferent, and do not come under any Command. Such are Marriage, and single Life, *&c.* But then the observation of them nakedly in themselves, is indifferent too, and not a Perfection. But in certain Times, for certain Ends, when the *glory* of God, the State of the Church, the Edification of our Brethren, or our own Necessity require it, that which is indifferent in it self,

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self, nakedly considered, and under no Command, as it is clothed with these Circumstances, then becomes necessary, and a down-right Duty, as far as it can be conceived conducible to those Ends. And this is the State of things mentioned by the Apostle, 1 *Cor.* 7. And the mistake in this Matter ariseth from not distinguishing between an universal Law, that obligeth all, and that which obligeth only some Persons in some Circumstances. Both these are Laws, the violation of which is Sin; whereas the latter have been misunderstood for meer Counsels. Now then if a Man can do no good Work, but if it be good, it is his Duty to do, by one Command or other, then he can have no proper merit at all; and much less can he merit for others, by doing his own Duty.

And it is strange to consider indeed, that a Man who is not absolutely perfect according to the Law, should yet be able to do above the perfection of the Law. And that that is the Case is plain, whatsoever is pretended to the contrary. For, 1 *King.* 8. 46. *There is no Man that sinneth not.* Prov. 20. 9. *Who can say, My Heart is clean, I am pure from Sin?* Psal. 19. 13. *Who can understand his Errors.* Psal. 130. 2. *If thou, Lord, shouldst mark Iniquities, who shall stand?* Therefore, *Psal.* 143. 2. *Enter not into Judgment with thy Servant, O Lord; for in thy sight shall no Man living be justified.* Job 9. 2. *I know it is so of a truth. For how should Man be just with God? If he will contend with him, he cannot answer him one of a thousand.* Job 15. 14. *For what is Man that he should be clean; or he that is born of a Woman, that he should be righteous?* Isa. 64. 6. *For we are all as an unclean Thing, and our Righteousness as filthy Rags.* 1 Joh. 1. 8. *If we say that we have no Sin, we deceive our selves.* Jam. 3. 4. *For in many things we offend all;* none excepted.

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Of Baptism.

CHAP. XXIV.

That Baptism is absolutely necessary to Salvation; so that those who die without Baptism are damned. Concil. Triden. *Sess. 7. Can. 5.* Bellarm. *de Amiss. grat. & stat. peccat. lib. 2. cap. 6.*

THE Necessity of Baptism we constantly maintain; and that it is a Law of Christ which he hath establish'd in the Gospel to be for ever observed. But we think it very uncharitable to determine, that all those that die without it are absolutely excluded from the Grace of Christ; nor have all of the Church of *Rome* been of this uncharitable Opinion. But it is supposed, that Martyrdom, or Penance, and Acts of Faith, Hope and Charity, may supply the Defects of it. But if Children, which are not capable of these, die without Baptism, they very uncharitably hold, that they are excluded from all part in Jesus Christ. Which being the general Opinion, the Sense of the Council of *Trent* is to be supposed to intend it.

But by what hath been said in the foregoing Chapter, it appears, that the Grace of God is not absolutely tied to the Sacraments, but is rather presupposed

ſuppoſed unto them. So that there is ſometimes Sanctification, Juſtification, and the other Graces, before the uſe of the Sacraments. As *Abraham* believed, and was juſtified, before he was circumciſed, *Rom.* 4. 10. *Cornelius* received the Holy Spirit before he was baptized, *Acts* 10. 19. And our Adverſaries are forc'd to grant, that there may be Acts of Faith, and Hope, and Charity, without or before the Application of them: As the Thief on the Croſs believed, though he was never baptized, *Luke* 23. 42. Even after thoſe words were ſpoken by our Saviour, *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.* Now if there may be this Grace of Faith without Baptiſm, then ſo likewiſe there may be Salvation. For, John 3. 16. *God ſo loved the World, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life.* So that if they may believe without Baptiſm, then ſo likewiſe they may be ſaved; as we ſee the Thief on the Croſs was, who entred into Paradiſe without being baptized. Sacraments are Seals of Grace, which they ſerve to increaſe and confirm, as being before; but they do not give Grace or Salvation any other ways, than as they confirm the Covenant, by which it is promiſed to them who are in it.

It is not the Sacraments then which make Children to have part in the Covenant of God, and the Fruits thereof, tho by theſe Rights they are viſibly inviciated into the fellowſhip of the Catholick Church. But on the contrary, they receive the Sacraments, becauſe they belong to the Covenant of God before. *Gen.* 17. 7. God made a Covenant with *Abraham* for himſelf and his Seed, *to be a God unto thee,* ſaith he, *and thy Seed after thee*; and upon this they were to receive the Token of Circumciſion, as a Seal of the Covenant, *verſ.* 11. So that Circumciſion followed

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the Clauses of the Covenant, and did not give them a right to it; nor make them the Children of God, but presupposed their being so.

So in the New Testament, God hath taken Children into Covenant, together with their Parents that believe; so that their Children are holy already before they are baptized, and that from the very Birth, as being born within the Covenant of Grace. 1 Cor. 7. 13, 14. *The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband; else were your Children unclean, but now are they holy.* By which he cannot understand *Legitimate* in opposition to Bastardy; for so they would have been, being born in Matrimony, though neither of their Parents had believed. But he means, they are holy to God, by virtue of the Covenant, by which he is the Parents God, and the God of their Posterity, Gen. 17. 7. And if the Lord be the God also of Children, and if they be holy, being sprung from the Righteous Seed, how can they possibly perish though they die unbaptized? For though it be a federal Holiness only, which can be directly argued from words, yet it must be supposed to be such a federal Holiness, as entitles them to saving Benefits contained in the Covenant; which therefore if they die before their actual breach of the Covenant, they shall not fail to attain.

Mat. 19. 14. Our Saviour therefore saith, *Suffer little Children to come unto me, for of such is the Kingdom of Heaven* consists, that as the Crown, which is put on the Head of the Children of Kings, doth not acquire to them a right to the Kingdom, but because the Kingdom belongs to them, the Crown which is the Symbol thereof cannot be denied them. So Baptism doth not acquire to Infants a right to the Kingdom of Heaven, but because the Kingdom of Heaven is entailed for them by the Blood of Jesus

Christ, Baptism, which is the Sacrament thereof, is administred to them. But the Promise of God, for not being sealed with the outward Sacrament, is never the less true, nor less constant.

Baptism succeeded Circumcision, and cometh in the room of it, and is of the same use to us as Circumcision to the Jews, as the Apostle teacheth, *Col.* 2. 11, 12. And Circumcision was as necessary to the Israelites, as Baptism is to us. But now behold the Ordinance of Circumcision. Gen. 17. 12. *Every Child that is eight days old, shall be circumcised among you.* Luke 12. 3. *In the eighth day the Flesh of his Foreskin shall be circumcised.* It was not to be done before the eighth day; there is no exception made in case of necessity. Yet shall we say, that if they died before the eighth day, being uncircumcised, that then they were not saved? What a cruel Law had that been then to limit Circumcision to the eighth day? *David*'s Child died on the seventh day, and therefore before it was circumcised, 2 *Sam.* 12. 18. And yet he doth not doubt of the Child's Salvation; *vers.* 23. *I shall go to him, but he shall not come to me.* Sure he doth not mean in *Limbus*, or in Hell, but to the place of the Blessed. And many of the Children of *Israel* in the Wilderness, that were not circumcised, no doubt died in that time, *Josh.* 5. 5. And shall we think therefore they were all deprived of eternal Salvation? And what became of the other Sex, that were not capable of Circumcision, if the Sacrament of Circumcision were absolutely necessary to Salvation? And if that was not absolutely necessary, then why is Baptism so?

For if Baptism be so absolutely necessary to eternal Salvation, that all Children dying without it, should be excluded from the Grace of Christ, then an infinite number of Children would meerly perish by the Fault or negligence of others, without their

their own. This would make the Salvation of a Child to depend upon the Will of a Midwife. *If* she baptizeth the Child after his coming forth of the Womb, behold he is saved; but if she crusheth him, behold he is lost for ever. What can be more unreasonable than this? Ezek. 18. 20. *The Soul that sinneth, it shall die; The Son shall not bear the Iniquity of the Father.* But if a little Child be not baptized, this doth not come from his Fault; and sure he shall not be punish'd for the negligence of his Parents, or for want of opportunity. When *Moses* neglected to circumcise his Son, *Exod.* 4. God spared the Child, in that he was Innocent, but sought to kill *Moses* for his carelesness in the omission.

Note therefore, that when it is said, *Mark* 16. 16. *He that believeth, and is baptized, shall be saved.* It is plain from the following words, that Baptism is not of the same necessity with Faith; for it is added only, *and he that believeth not, shall be damned.* But it is not said, He that is not baptized shall be damned, if so be he hath Faith. But that Baptism is join'd to Faith in the Promise, it is to signify and express our duty of publickly testifying our Faith in Christ, by our being baptized in his Name. So that Baptism is here required only as it denotes our external profession of the Faith of Christ, which is to be notified by Baptism, as the solemn and visible Sign of it; Baptism being a Right divinely instituted for that end.

So again, when it is said, *Acts* 2. 38. *Repent, and be baptized, for the remission of Sin.* And, *Chap.* 22. 16. *Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord.* It is so required and expressed, because Men express and testify their Faith and Repentance by Baptism, that they may obtain remission of Sin. And 'tis by Baptism that God

seals to them remission of Sin, upon their Repentance and Faith in Christ, therein testified and express'd. 'Tis the faithful undertaking of the Baptismal Covenant, that is the condition of Salvation. And Baptism it self is required only as it is necessary to notify and own this our Consent and Covenant unto others. And if we perform the Condition, the want of the use of the Sign, when it doth not arise from our own neglect, shall not hurt us.

As for *John* 3. 5. and *Tit.* 3. 5. see in the former Chapter.

Observe only this further, that by reason of the Opinion of the absolute necessity of Baptism to Salvation, the Church of *Rome* hath impowred Midwives, or any other Person, to administer it in case of peril of Death. But this Opinion being overthrown, it is evident that that Practice is groundless, it being the contempt (which is a virtual rejection of the Christian Faith) and not a bare want of it that is damning. Moreover, it is plain, that our Saviour hath committed the administration of the Sacrament to those to whom he committed the Office of Teaching; Matth. 28. 19, 20. *Go teach all Nations, baptizing them.* But this Office was committed to the Apostles and their Successors in the Ministry, and not to Women, to whom the Apostle hath prohibited it; therefore so is the administration of Baptism prohibited to them likewise.

Of the Lord's Supper.

CHAP. XXV.

That after the Conſecration, there remains no more of the Subſtance of Bread and Wine in the Sacrament; but that there is a Tranſubſtantiation, *or a change of the ſubſtance of Bread and Wine into the proper ſubſtance of the Body and Blood of Chriſt.* Council of *Trent. Seſſ.* 13. *chap.* 4. *& Can.* 2.

THE Foundation upon which this portentous Doctrine is built, are our Saviour's words of Inſtitution, *Mat.* 26. 27, 28. and *Luke* 22. 19. *Jeſus Chriſt took Bread and brake it, and gave unto them, ſaying,* This is my Body, *which is given unto you; this do in remembrance of me.* Now we do not queſtion but that our Saviour made his words good; but the Queſtion is, In what ſenſe our Saviour's Words are to be underſtood? whether in a literal and proper, or in a figurative Senſe? The Church of *Rome* ſaith, in the literal and proper; we ſay, in the figurative Senſe; and ſo conſequently that in them there is no Foundation for *Tranſubſtantiation.*

Now to make this clear, we argue thus. If there be no neceſſity to underſtand them in the ſenſe of *Tranſubſtantiation*; and there be a great deal of Reaſon to underſtand them in the figurative Senſe in which we underſtand them; and that it is very abſurd and unreaſonable to underſtand them otherwiſe; then they ought to be underſtood in the Senſe in which we underſtand them. For we ought certainly to underſtand them in that Senſe, which it is moſt reaſonable to underſtand them in. Now that there is no neceſſity to underſtand them in the Senſe of Tranſubſtantiation, and that there is a great deal of Reaſon to underſtand them otherwiſe, may appear by theſe following Obſervations.

The Senſe in which we underſtand them, is very agreeable to the Cuſtom, and Uſage, and Manner of ſpeaking, which was very familiar among the Jews, with whom ſuch figurative Expreſſions were very common. For we have many of this ſort in Scripture, it being uſual in the Hebrew Language to ſay, Things are that which only they ſignify and repreſent. As, *Gen.* 41. 26. *Joſeph* tells *Pharaoh*, *The ſeven good Kine are ſeven Years*, i. e. they ſignify and repreſent them; *And the ſeven good Ears of Corn are ſeven Years.* And ſo in the matter of the Sacraments; as Circumciſion is called *the Covenant*, Gen. 17. 9. and yet in the following Verſe is expounded to be only the *Token* of it. So the Paſchal Lamb is called the Lord's *Paſſover*, Exod. 12. 11. Yet by *Verſe* 13. appears, as in all reaſon it was to be only a ſign of it. So Baptiſm is called the *waſhing of Regeneration*, becauſe it was the Sign and Seal of it. And the Cup is by our Saviour called the *New Teſtament*, becauſe likewiſe it was the Seal of it; where the *Cup* is alſo taken for the *Wine* in the Cup. Our Saviour ſpeaking of himſelf, ſaith, *I am the Door*, Joh. 10. 9. and, *I am the true Vine*, Joh. 15. 1.

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(the Church of *Rome* would have mightily triumphed in it, if it had been said, *This is my true Body*) yet no Body takes these Expressions properly. This manner of speaking then being so common and familiar with that Nation, well may we interpret our Saviour's Words, *This is my Body*, in the same manner, according to the nature of a Sacrament, and the subject Matter thereof. So it is said, that *the Rock* which followed the Israelites, was Christ; 1 Cor. 10. 4. *They drank of the Rock that followed them, and that Rock was Christ.* Sure there can be no necessity of understanding our Saviour's Words in another manner, when this form of Speech was so common among them; but it is very agreeable to understand them as we understand them.

Besides, it is but the same form of Speech which was used by the Jews in celebrating the Passover, which our Saviour and his Disciples had been just now about. And he instituted this Sacrament for the like End, as the Passover had been; and it was now for ever to succeed in its place. *This Passover is our Saviour and our Refuge*, we are told, was the form among the Jews; meaning, that it did put them in mind, and represent to them the Salvation which God wrought for their Fathers in *Egypt*; and did likewise foreshew the Salvation of the *Messias*, the true Paschal *Lamb*, *that was to take away the Sins of the World*. And at the Passover, the Master of the House likewise took Bread and brake it, and gave it to them, saying, *This is the Bread of Affliction, which our Fathers ate in* Egypt; not the very Bread sure, but only *a Type or Figure of it*. So our Saviour in like manner, accommodating himself to their Customs and Phrases, used the very same Symbols, and expressed himself accordingly, *This is my Body, which is broken for you*; which our Saviour appointed in remembrance of himself ever after, in

the room of the Paschal Lamb. Now how should we understand our Saviour's words then, but agreeably to the old form in the like case?

Besides, it is plain from the words themselves about the Institution, that it was very Bread, of which he said, *This is my Body*. For it is said, *He took Bread, and gave Thanks, and brake it, and gave to his Disciples, saying, Take, eat, This is my Body*. What he took, he blessed; that which he blessed, he brake; that which he brake, he gave to his Disciples: What he gave to his Disciples, of that he said, *This is my Body*. But *he took Bread*, therefore of the *Bread* he said, *This is my Body*. And if it was Bread, then it could not be his very Body, but only a Symbol or Sign of it, because it was Bread still.

And that it was Bread still, even after the Consecration, we have also the Apostle's words for it, 1 Cor. 10. 17. *For we being many, are one Bread, and one Body; for we are all partakers of that one Bread*. So that it is Bread still, which they are partakers of, which was after the Consecration. So again, *Chap.* 11. 26, 27, 28. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*. Where he calls it *Bread* three times, in three Verses together, even after the Consecration.

In like manner our Saviour speaking of the Cup, when he had said, *Mat.* 26. 28. *This is my Blood of the New Testament*, immediately after adds, *But I say unto you, I will not henceforth drink of this Fruit of the Vine, until I drink it new with you in my Father's Kingdom*. From whence it is plain, that it was the Fruit of the Vine, and real Wine, which he

drank

drank with his Disciples; and that was after the Consecration.

Besides, if the substance of Bread and Wine are changed in the Sacrament, into the very substance of the Body and Blood of Christ, when is it done? Is it done before those words were pronounc'd, *This is my Body?* or in them? or after them? If it was done before; When was it done? or by what Command? or in what way? If it be not done till after they are all pronounc'd, or till after the word *Is* is pronounc'd, then it is false to say, *This* is *my Body*, before the change is wrought; which is not till after the word *Is* is pronounc'd; for these words are only declarative of what *is* before, and are not imperative of what should be. And if it was not before these words were pronounc'd, then a thing is pronounc'd to be, which was not; which is a false Proposition: And if it had been intended, that the change should have been wrought by these words, then it should have been, *Let this be my Body*, or, *This shall be my Body*, and not, *This is my Body*, which only declares what a thing was before, and doth not command it to be what it was not. So that in truth it only means, that the Bread was set a-part by our Saviour for the Sign and Token of his Body, when he blessed it and gave Thanks.

Again, our Saviour gave to his Disciples his Body, as broken. But then his Body was really whole and unbroken, for it was before his Passion, and it was the Bread only that was broken. Therefore our Saviour did not give his very Body, but the Bread broken, only as a Symbol of his Body which was to be broken. So that it was really Bread which he gave, and not his very natural Body; but the Bread as a Sign of his Body, and for that

reason called his Body, because signifying it And so these words are to be understood only in a Figure.

Are not these words to be understood in a Figure? 1 Cor. 10. 17. *For we being many, are one Bread and one Body, for we are partakers of that one Bread.*: Or are all Christians turn'd into Bread first, and then into the Body of Christ, by their being made partakers of the Bread in the Sacrament? It is as good an Argument to argue so from these words, as to argue from our Saviour's, *This is my Body*, that therefore the substance of the Bread is turned into the substance of his Body.

But the figurative way of speaking is evident and undeniable in the other part of the Sacrament about the Cup, *Luke* 22. 20. And therefore why may not we suppose the like in the former about the Body? *This Cup*, says our Saviour, *is the New Testament in my Blood, which is shed for you.* Here is Figure upon Figure, the Cup for the Wine: But neither Cup nor Wine is the New Testament, nor yet our Saviour's Blood neither, but the Seal of it. But as our Saviour's Blood was the Seal of the New Testament, and of all the Promises and Benefits contained in it. So was the Wine a sign of his Blood, and as such was given to the Disciples, as a Seal of the New Covenant confirmed by our Saviour's Blood. And that this must be so, is also plain, because our Saviour gave it to his Disciples as his Blood *shed*. But his own natural Blood then was not shed; unless they will say, it was shed before he suffered; for this was before his Suffering. So that it must needs be understood only figuratively, that the Wine poured forth did signify and represent the Blood of his which was shortly to be shed for Sinners, and by which the New Testament

was confirmed. And for that end, and because of the use of it mentioned, it has the name of the Blood given to it, the Sign having the name of the thing signified.

And though it be thus only in a figurative and not in a proper sense, that we are to understand the words of the Institution, yet the Benefit and Comfort of the Sacrament will be nevertheless: For it may be of equal efficacy and advantage to us, if we outwardly receive only the Symbols, as if we received the very Body and Blood of Christ themselves; for the efficacy doth not lie in the thing received, but in the Blessing that goes along with the Institution. As the *Water* in Baptism, without a substantial change in the Element, with the Divine Blessing, is equally serviceable to the Ends of that Sacrament, as if there were a substantial change. So, 1 *Cor.* 10. 16. *The Bread which we break, is it not the Communion of the Body of Christ?* We may have Communion with the Body of Christ, by partaking of the Bread. As Idolaters may have fellowship with Devils, by partaking of the Sacrifices offered to them, without having the substance of the things sacrificed to them, turned into the substance of Devils, 1 *Cor.* 10. 20. So Believers may have fellowship with Christ, by partaking of the Bread and Wine instituted for that End, without having the substance of the Bread and Wine changed into the substance of the Body and Blood of Jesus Christ.

We see then it is highly reasonable and necessary to understand the words of Institution, as other figurative Expressions of the like nature are to be understood. And there is not the least inconvenience or absurdity will follow upon it. But to understand them in the sense of Transubstantiation,

ſtanciation, is highly unreaſonable, and is againſt the being and deſign of the Scripture; and is alſo monſtrouſly abſurd.

If the Bread and Wine in the Sacrament, be turned into the Body and Blood of Chriſt, then Chriſt muſt be with us ſtill with his bodily Preſence, which is againſt the whole current of Scripture; for he is aſcended into Heaven, and therefore he is not here. Acts 3. 21. *The Heavens muſt receive him until the time of reſtitution of all things.* And how is he then in the hands of the Prieſt? Col. 3. 1. *Chriſt ſits at the right Hand of God*, and there we muſt ſeek him, and not in the hands of a Prieſt, or upon the Altar. For, ſaid he, *John* 16. 28. *I leave the World, and go to the Father.* And therefore in his abſence he promiſed the People another Comforter, who ſhould abide with them, and ſupply his place, *John* 14. 10. But, *Henceforth*, ſaith the Apoſtle, 2 *Cor.* 5, 16. *we know him no more after the Fleſh*, he abiding in us only by his Spirit, and we know him only by Faith. We are not like the Diſciples of the Prophet *Eliſah*, who ſought on Earth for their Maſter, whom God had taken up into Heaven, 2 *King.* 2. Our Saviour ſaith, *Mat.* 26. 11. *The Poor ye have always with you, but me ye have not always.* Wherein if he be every where in the Maſs, we may have him with us always, as much as the Apoſtles had him. And when our Saviour told them, they had always the Poor with them, whom they might ſhew kindneſs to, but not him, and therefore they ſhould not grudge at the expence of a box of Ointment upon him. If they had been of the miſled Church of *Rome*, they might have anſwered, *Lord we ſhall have that with us as long as we ſhall have the Poor; and this coſt which this poor Woman hath beſtow'd, is nothing in compariſon of what ſhall one day be laid out*

upon

upon Him, in hanging the Streets with Tapistry, in decking the Altar with Crucifixes, Tapers, Crosses, Pictures, and such like Trumpery, and setting Them up in most stately and magnificent Manner?

But then if Christ's Body be with us, it seems he must be invisible also, and not to be felt; which is contrary to the nature of an humane Body. In which he is made like unto us, *Heb.* 2. 17. To be invisible, is to be more like a Spirit which hath not Flesh and Bones, *Luke* 24. 39, 40.

If the Body of Christ be laid in the small Wafer of the Sacrament, he must be without proper extension, suitable to the nature of an humane Body.

And if he be whole in every Wafer of the Sacrament, he must be whole in many places at once. Which is a contradiction, for then he would have a Body which is one, and not one, but many, as the places are in which he wholly is. And it is against the reasoning of the Angel, *Mat.* 28. 4, 6. *He is not here, for he is risen.* But according to this Doctrine, he might be there and risen too; and then the Angel's reasoning was not good. And then Christ might be distant from himself, as that Body now which is at *London*, would be distant from that that is at *Rome* many hundred miles; and that Body which is at *Rome*, may meet that Body which is at *London*; and so it would be the same, and not the same, and the same would move towards and meet it self. And then Christ's Body might move, and not move at the same time, and it might be carried and not carried; and it might be eaten and not eaten; in one place eaten with Rats, and at another place worship'd; and might be glorious and not be glorious; and innumerable such Absurdities follow upon this senseless and unreasonable Doctrine.

Besides

Besides the barbarity and bloodiness of eating and drinking humane Flesh and Blood, and devouring ones God. And then the most wicked Men may receive Christ with the mouths of their Body, and likewise eat his Flesh, and drink his Blood. But Christ tells us, this we only do now by believing in him, *John 6. For the Flesh profiteth nothing.* The Wicked having not Faith, have no part in him, they do not dwell in Christ, nor Christ in them, as they that eat his Flesh and drink his Blood do, *John 6. 56.* And therefore it must be understood spiritually and by Faith.

To conclude, We have as much assurance that Transubstantiation is false, as that Christianity is true; that is, our Sense and Reason in concurrence with the Holy Scripture. And is not this a goodly Doctrine, which if granted, would raze the Foundation of the Christian Faith, and reduce us to the vastest Uncertainty, so that we could reasonably believe nothing? For what can we be certain of at all, if not that which we perceive clearly with all our Senses, and which we can reason as plainly about, as about any thing whatsoever? Or if our Saviour and his Apostles were now preaching or working Miracles in the World, how should we judge of all they said or did, but by those *Medium's*, which about *Transubstantiation* we must entirely renounce?

CHAP. XXVI.

That the Maſs is not only a commemoration of the Sacrifice of the Croſs; but that the ſelf-ſame Chriſt is therein offered, that offered himſelf upon the Croſs; and that this Sacrifice performed by the Prieſt, is truly propitiatory for the Remiſſion of Sins of the Quick and Dead. Council of *Trent*, *Seſſ.* 22. *chap.* 2. *Can.* 1, 2, 3.

THis is a conſequent of the Doctrine of Tranſubſtantiation and the corporal Preſence of Chriſt in the Sacrament, without which it cannot ſubſiſt. For if the very Body of our Saviour be not ſubſtantially and properly preſent in the Sacrament, then how can there be a proper Oblation of the Body of Chriſt there? For how can there be a proper Oblation of that that is not properly and ſubſtantially there? The Body of Chriſt being there in a Figure or Repreſentation, there is a commemoration of the Sacrifice of his Body which he offered on the Croſs, and there is a repreſentation of the Sacrifice of his Body made there; upon which account it may be called a Commemorative Sacrifice. But there being no proper or corporal Preſence of his Body, there can be no proper Oblation of it. So that the Doctrine of Tranſubſtantiation being refuted before, this being a Conſequent of it, muſt fall with it.

There

There is the Sacrifice of Christ in a Figure indeed, that is, there is a Representation of the Sacrifice of Christ, by the Bread broken, and the Wine poured forth, which represents to us the breaking of his Body, and the shedding of his Blood, in the Offering which he made of himself on the Cross. So the Apostle speaks, 1 *Cor.* 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* So that therein the Death of Christ is shewed forth, and we have Communion with him in his Benefits by an Act of Faith, when we partake of the Symbols of his Body and Blood. And it was for this End, for the nourishing and confirming our Faith, and the expressing our gratitude to our dying Lord, by keeping up a grateful remembrance of his Death, that this holy Rite was instituted. But read the Institution entire, *Luk.* 22. there is not the least intimation of any *sacrificial* Act there performed by our Saviour, or commanded the Disciples, *He took Bread and brake it, and gave it to them, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me.* A Sacrifice is offered to God; but here is nothing offered to God, but a representation of that Body that was to be broken and offered, and the Bread distributed to the Disciples to nourish their Faith.

And indeed that which our Saviour did then, could not possibly be a propitiatory Sacrifice, unless they will say, that Propitiation was made by Christ before he suffered on the Cross, for this that Christ did was certainly before his Suffering. And what need then of the following Oblation on the Cross, if Propitiation was made before? For what need that be done again, that is sufficiently done already? So that we conclude, that there was no propitiatory Sacrifice offered in the Supper, because there was no Propitiation made before the Oblation on

the

the Cross. And if there was no Propitiation made in the Sacrament then, neither is there now, the Institution being always the same; and that only being required to be done by the Disciples, which was then done and appointed by our Saviour, and for the same Ends and no other.

And we in many places find, that the purging away of our Sin, and our Sanctification and Redemption, which is the Fruit and Consequent of Propitiation, is entirely attributed to that offering of the Body of Jesus Christ, which was made by himself on the Cross, and which was offered but once; and that by this once offering all this was done, so that there is to be no more offering then for Propitiation.

Heb. 7. 26, 27. *For such an High Priest became us, who needed not as the legal Priests, to offer up Sacrifices, first for his own Sins, and then for the People's*, and to do this often, as they did in every Year, and often; *For this he did once, when he offered up himself.* And that *once* in him was sufficient, to all the Ends of a propitiatory Offering. Chap. 9. 12. *For by his own Blood he entred in once into the Holy Place, having obtained eternal Redemption for us*, by that once Offering: If the Blood of Christ shed once upon the Cross be of such infinite and eternal efficacy and virtue for our Redemption, what need can there be of more? For, v. 13, 14. *How should not the Blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead Works?* And, Chap. 10. 10. *We are sanctified*, and our Sins expiated, *by the offering of the Body of Jesus Christ once for all.* And ver. 12. *This Man, Christ Jesus, after he had offered one Sacrifice for Sins, sat down on the right Hand of God*, as having fulfilled his Offering. Verse. 14. *For by one Offering he hath perfected for ever them that are sanctified.* Therefore, saith God,

in consideration of this once Offering of Christ, *Vers.* 17. 18. *Their Sins and Iniquities will I remember no more. Now, where Remission of these is, there is no more Offering for Sin.* There is Faith and Repentance indeed required on our part, that we may have benefit in the Offering made; but there is no more Offering for Sin, that being sufficiently done already by Christ's own Offering.

So that to talk of the necessity of more, or repeated Offerings and Sacrifices for Propitiation, is in the necessary construction of the Fact, whatever is pretended, to impeach the once Offering of Christ, which he made himself for us, of insufficiency for the Ends of Propitiation. And by this the Apostle argued the insufficiency of the legal Offerings, *Heb.* 10. 1, 2. *For the Law having only a* weak *shadow of* good *things to come, and not the very Image* and solidity *of the things, can never with those Sacrifices which they offered Year by Year continually, make the comers thereunto perfect,* as touching remission of Sin. *For then would they not have ceased to be offered? because that the Worshippers once purged, should have had no more Conscience of Sins,* for which there had been made sufficient atonement. So that according to the Apostle, the repetition and reiteration of Sacrifices, is a note of their Imperfection. And by the same reason, the Sacrifice of Christ once offered upon the Cross would be imperfect, if there were a necessity of its being frequently offered. Which is manifestly contrary to all those places before, which assert the perfection and sufficiency of Christ's one Offering made on the Cross.

Besides, there can be no Propitiation made by any Offering, without the destruction of the Offering, in the stead of him for whom the Offering is made. But now in the Sacrifice of the Mass there is no destruction of the Offering, as our Adversaries themselves allow.

allow. Heb. 9. 22. *Almost all things are by the Law purged with Blood; and without shedding of Blood there is no remission.* But now in the Mass there is no shedding of Blood; for they say, That is an unbloody Sacrifice. And how can that be a Sacrifice for Propitiation and Remission then? An unbloody, undestroyed Sacrifice, and yet a propitiatory Sacrifice, cannot stand together, but are inconsistent. And the Apostle argues, *vers.* 25, 26. That it was not needful, *that Christ should offer himself often, as the high Priest entreth into the holy Place every Year with the Blood of others,* (quite contrary to what the Church of *Rome* pretends, which teacheth, that Christ doth offer himself often by the hands of the Priest in the Mass, & the very self-same Offering too that he offered himself upon the Cross) *for then must he often have suffered since the Foundation of the World.* Offering and Suffering are join'd together; so that if there be an Offering, there must be a Suffering; and if there be no Suffering of Christ in the Mass, then there can be no Offering. But now saith the Apostle, *Once hath he appeared in the end of the World, to put away Sin by the Sacrifice of himself. And as it is appointed to all Men once to die, but after this the Judgment; so Christ was once offered,* when he suffered and died as a Sacrifice, *to bear the Sins of many; and unto them that look for him, he shall appear the second time without Sin,* or suffering for Sin, *unto Salvation.* So that the time of Christ's Suffering is past, and so therefore is the time of his Offering, to put away Sin by the Sacrifice of himself. And there is no more Offering of Christ to be to the end of the World, because there is no more dying or suffering. The propitiatory Sacrifice of the Mass then is a meer vain pretence.

Neither hath Christ instituted a Priesthood upon Earth to offer such a Sacrifice as is pretended; for he himself is the only Priest. Heb. 7. 23, 24. *They truly*

truly (under the Law of *Moses*) were many Priests, because they were not suffered to continue by reason of death. But this Man, (Jesus Christ) because he continueth for ever, hath an unchangeable Priesthood: That is, The Levitical Priests were a number of Men succeeding one another; by which Succession, provision was made for the continuation of the Priesthood, which otherwise must have expired through the mortality of the Priests. But Christ hath no Successor in his Priesthood, which does not pass from him to any other (for that is the meaning of the word ἀπαράβατον, here rendred unchangeable) because he himself is not mortal, but continueth for ever. So that as he continues for ever, so he continues the only Priest for ever. Vers. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* The Salvation which he works, is not by virtue of any new Sacrifice, or the repetition of what he hath offered, but by virtue of his Intercession, which is founded upon the Sacrifice which he offered on Earth. He ever living to make this Intercession, thereby obtains and applies to us the infinite Merit of his Death, without the repetition of the Sacrifice for our Salvation. And it is the Spirit of Christ, which he hath obtained by his Sacrifice and Intercession, to be his Vicegerent now upon Earth in his absence, that by his Grace enables us to believe, and so applies to us the benefit of our Saviour's Death; without which ten thousand Sacrifices repeated would be of no value to us.

It is to be observed, that while the Chief Priest was in the Sanctuary, there was never any Sacrifice offered, *Levit.* 16. But now Jesus Christ is in Heaven, prefigured by the Sanctuary, *Heb.* 9. Therefore whilst Christ is in Heaven, there is no other true and proper Sacrifice to be offered; for now the Offering is ceased.

The

The Sacrifices now are Prayers and Praises, which Christ hath made all his People Priests so far, as to offer these Spiritual Sacrifices, 1 *Pet.* 2. 5. *Rev.* 1. 6. and, *Rom.* 12. 1. the Sacrifice of Christians consists in offering themselves to God by an holy Life, and not in offering Jesus Christ, who having offered himself over upon the Cross, is now at the right Hand of God, where he makes intercession for us, but is never more to be offered for us.

As for *Melchisidech*'s pretended Offering of Bread and Wine, which they say did but typify the Offering of Christ under the Species of Bread and Wine in the Sacrament, and so is to be continued by it. *Gen.* 14. 18. 'Tis plain that he brought forth Bread and Wine, not to offer to God, but to refresh *Abraham*'s Men. What he did as a Priest, was to his priestly blessing of *Abraham*. The Apostle makes not the least mention of his Offering, when he compares him with Christ, but makes Christ to be of his Order upon other accounts. Besides, tho Christ himself be a Priest after the Order of *Melchisidech*, yet it is plain before, that Christ had no Successor in his Priesthood, but is the only Priest himself after this Order.

From 1 *Cor.* 10. 16, 17, 18, 19, 20. it cannot be inferred, that in the Sacrament there is an Altar and Sacrifice, as there was among the Jews and Heathens, but only that they who partake of the Lord's Supper, have as truly Communion with him, and thereby do testify their Communion with him, and owning his Religion, as they who fed upon the Sacrifices of the Gentiles, that were offered to Devils, did thereby testify their Communion with Devils. The Comparison is made, not between the things themselves, which are in themselves of a different Nature, but between the Actions of the Men, and their signification, which is the same in both sides, and bears the same construction.

CHAP.

CHAP. XXVII.

That the Host is to be worshipped in the Sacrament with Divine Worship, and to be solemnly carried about, and shewed to the People to be worshipped. Council of *Trent*, *Sess.* 13. *Chap.* 5. *Can.* 6.

WE do not deny, but that Christ may be lawfully adored and worshipp'd by us in the time of the celebration of the Lord's Supper: but this doth not serve the turn of the Church of *Rome*, which defines that Adoration be given to the Sacrament: *That the Sacrament is nevertheless to be adored, because it was instituted to be received.* And the Adoration is not fix'd in the Person of Christ, as separate from the Host, but as making one Object of Worship together with it.

But it is plain to any one's Observation, that there is a total silence in the Scripture about this Matter; that there is not the least hint or intimation given of it, where ever there is any thing spoken of the Supper. The *Evangelists*, in the relation of the Institution, and St. *Paul* in the repetition of it, are very punctual in setting down what our Saviour did and injoin'd at that time. They declare minutely every particular Action and Expression of our Saviour; How *he took Bread, and brake and blessed it, and gave it to them, saying, Take, eat, this is my Body. In like* manner *he took the Cup*, &c. But in all, not one word of worshipping it, or carrying it

in in procession to that End: Which questionless would have been done, if any such Adoration had been intended to it.

St. *Paul* especially had a most fit occasion to have insisted on it, when he set himself on purpose to correct the Irreverence of the *Corinthians* in their carriage about this Ordinance, 1 *Cor.* 11. For this would have been the highest aggravation of their Fault that could be possible, to carry themselves so very irreverently to their dearest Lord, corporally and substantially present before them. And how could he have insisted on a better Topick, to create in them a greater reverence? But behold, there is nothing of all this; he only minds them of the Institution, and that it was done in commemoration of the Death of their Redeemer, who gave himself for them; but he hath not one word of all this Popish Doctrine of *Adoration*, *Elevation*, and *Procession*, or any thing in the least that hath a tendency to it.

The Scripture also almost every where is speaking of Christ, and informs of his Excellency, and the Divinity of his Person; and tells us of the wise Mens adoring of him; and gives a Command to honour him, as we honour the Father, *John* 5. and tells us, that every Knee should bow to him, *Phil.* 2. And that the Angels of God worship him, *Heb.* 1. But why doth it no where tell us, that he is substantially present in the Sacrament, under the species and form of Bread, that we may worship him there, to make the Ordinance more august and solemn; especially considering that he lies there so obscured under the species of the Elements, in an unactive and invisible and inglorious State, where he works no Miracles to attest his Divinity as he did in the World, nor gives out the least Ray of his Glory, to engage us to this Worship and Adoration?

This

This is only the Consequence of that pernicious Doctrine of *Transubstantiation* taught by the Church of *Rome*, which is refuted before; and therefore must needs fall with it; for it is upon the *Transubstantiation* of the Bread and Wine into the very Body and Blood of Christ, and upon the presumption of whole Christ being there substantially present by this Conversion, that the *Adoration of the Host* is founded by them. But if *Transubstantiation* be false, and there be no Conversion; if the Bread be Bread still, and the Wine be Wine still, then they cannot but confess themselves, some of them, that the Worship that is given to it is meer down-right Idolatry.

And indeed, what is there in the Idols that the Prophets mention, and the Character that they give of them, but may be every way most aptly applied to this God of the Papists?

Read the Character that the Prophet *Isaiah* gives, *Chap.* 44. 9, to 20. And what is there there, that may not with the same likeness be spoken of the Host? First, the Country-man sows Wheat, and reaps it, and gathers it into Barns, and threshes it out; then 'tis ground and sifted, and the Baker bakes it a Wafer, and bakes it, and some of it he puts to other uses; then the Priest Consecrates it, and behold it is a God. Is not this now as senseless as the former, and just such another description as that? And how is that an Idol then, and not this? Do not the Reproaches and Ironies that the Holy Prophets thrown on Idols, fall full as heavy upon this that is adored at the Mass?

So, *Chap.* 46. 1, 6, 7. see what the Idols of Idols, and how easily it may be applied. For this God too may sometimes fall to the Ground, which then must be scraped to take up all clean. Men carry it upon their Shoulders, and sometimes it hath been taken

Captive

Captive. And may not one cast the same kind of Reproaches on this, as the Prophet *Jonah* doth on those, *Jon.* 10. 2, 3, 4? Surely the Prophets did not urge the Matters pertinently, or did not foresee that the like might in time be cast in the Christians Teeth for their Worship; or else if those were meet and proper Characters of the Idols then, and the same agree to the Host, then the Host is an Idol as well as they.

So how doth the Psalmist decipher the Idols of the Heathen, *Psal.* 115. 3, 4, 5, 6, 7, 8. But the Host doth not look near so well; it is a little Dough made into a Wafer, the work of the Baker, that doth not carry so much likeness to a Man, as to have the similitude of Members.

This is liable also to the same Casualties and Mishaps, as those that the Prophets declaim so much against. These Wafer-Gods are not able to save themselves, they are not able to escape from Wars, and Thieves and Robbers. The Priests make fast their Temples with Locks, lest they should be stolen. They are liable to be gnawed upon by things creeping out of the Earth; and when they are eaten, they feel it not. Therefore if the Host be taken by a Mouse, or any other Creature, and cannot be found, then they do endeavour to take, kill, and burn that Creature, and cast the Ashes under the Altar. And if either Flies or Spiders chance to fall into the Chalice, because these little Creatures cannot drink so little but they drink whole Christ, and have him in their little Guts, the Priest must by all means swallow down these Flies and Spiders, if he can do it without danger of his Life, or fear of Vomiting. But whereas God doth in Scripture threaten a wicked Church or Nation, that he would spue them out of his Mouth; Were this Doctrine true (as a Reverend Person saith) they might do the

like to him; nay, and not only vomit up their God, but cause him to be burnt. For if the Priest do vomit up the Eucharist, and find the Species whole, then he must reverently eat or swallow the Vomit again; but if the Species appear not, then he is to burn it. In a word, this God of the Papists is liable to all those Abuses that any thing in the World can be, and yet cannot help himself. And what greater Indications or Characters can there be of an Idol than what belongs to this? And if the Worship of this may be excused from Idolatry, then why may not the Worship of all others as well, there being as little Godhead in the consecrated Wafer, (as hath been proved) as in their consecrated Statues and Images, and therefore Divine Worship belongs to it as little.

And whose Heart now would not rise at this? that a Wafer should be adored and reverenced as God himself, with the very same Worship? That that must be worshipped for God, which may be eaten, or burnt, or lost, or carried away by Mice? or must be supported or carried about by Men, and cannot sustain it self? That that is to be the Object of Divine Worship, that hath neither Eyes to see, nor Ears to hear, neither Sense or Reason to feel or understand what is done to it? Is this a God that is the work of Mens hands, that the Plow-man sows, and the Miller grinds, and the Baker bakes? when of the same Meal some may be used to other purposes, and this is by the Priest made into a God to be worshipped: Who can think on this without exceeding horror?

For supposing *Transubstantiation* not true, as is proved before, then they worship that for Christ, by a mistaken supposition, as if it were very Christ, when it is not so, but really the Elements of Bread and Wine; and so do give that Worship to a Creature, whatever their mistaken supposition of it be, which

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is due to God alone; which is properly Idolatry. Neither will it excuse them so to say, that they suppose it to be Christ, and that they worship the Sacrament only upon such supposition, and that else they should not do it. For if that would excuse their practice from Idolatry, then it would serve as well to excuse the Idolatries of the blindest Heathens, and most heretical Idolaters that ever were in the World; who when they worshipp'd the Sun or Fire, or any other Creatures for Gods, they always did it upon this supposition, that they were Gods, or else they would not have done it neither. And if a Papist should happen upon a mistake, to worship an unconsecrated Wafer, yet if he should do it upon the same supposition, it seems that it would excuse him from Idolatry also; which yet they themselves will not allow, because his supposition is false. And if there be no *Transubstantiation*, so it theirs false also, though the Water be consecrated. And therefore upon their own Doctrine, this supposition being false, will not excuse them from Idolatry. And it is not their good Intention will excuse their unlawful Act, no more than it did the Jews in worshipping the Molten Calf, when they kept *a Feast unto the Lord*. And in crucifying the Lord of Glory, out of ignorant Zeal which they had, *Rom.* 10. 2. And no more than it doth those that kill the Disciples of Christ, and think that *they do God service* therein, *John* 16. 2. For to have an Action morally good, it must be conformable to the Rule, both as to the Matter and other Circumstances, as well as the End. And it is not a good Intention or End alone by it self, that is enough to constitute any Action morally good.

CHAP. XXVIII.

That these Masses are to be approved and commended, where the Priest communicates alone, Council of *Trent. Sess.* 22. *chap.* 6. *Can.* 8.

BUT this is a meer perversion of the Institution of the Supper, and contrary to the Ends and Design of it. Mat. 26. 26. *Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples*; He did not keep it to himself; *and said, Take, eat*; He gave it them to eat, and did not set it out, or hold it up to be gazed or look'd on by them, whilst they were to have no part or share in it themselves. *And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it*; Not as the Priest doth in the Church of *Rome*, who drinks all himself.

The Sacrament is a visible Right or Sign, designed on purpose to express our gratitude to Christ, and to keep up a visible Memorial of his Love in suffering for us, to encrease and nourish our Faith in him, for the receiving of the Benefits of his Death and Passion. But how shall this be done in it, or attained, by those that are not concerned about the administration? How do they express their Gratitude, when they do nothing? or how is their Faith advantaged by others using the Symbols which Christ hath instituted, without the applicatory use of them for themselves.

Besides,

Besides, the Sacrament is designed to signify and confirm our Christian Communion one with another, as Brethren partaking of the same Benefits, and united and joined together in Christian Love; and therefore it hath been called a Communion. But how can there be a Communion, where the Priest is alone by himself.

Acts 2. 42. 'Tis said of the Primitive Christians, *They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.* This breaking of Bread was in *fellowship* with one another, and with the Apostles in Church-Communion. By *breaking of Bread* being understood the whole Celebration of the Supper, the part being taken to express the whole.

So 1 *Cor.* 10. 17. *For we being many, are one Bread, and one Body; for we are all partakers of that one Bread.* As many Grains of Corn make up one Loaf, being moulded and joined together; and many Members together make up the Body: So Christians united and joined become one Body in this Sacramental Communion. And it is plain from the Apostle, that one design of the Supper, is to express and testify this Communion; so that the Supper then is for Christian Communion. And when the Supper is administred, there ought to be a Communion. But when the Priest receives alone, there is no Communion.

1 *Cor.* 11. 20, 21. The Apostle censures them for their uncommunicating kind of celebration of the Lord's Supper. *When ye come together into one place, this is not to eat the Lord's Supper.* Their coming together in one place, signifies, that there ought to have been a Communion together there. But this they failed in; *For in eating, every one taketh before other his own Supper.* Which he censures, and then he repeats the Institution, to shew that Christ intended

that an Holy Communion together should be observed in these their Church-Meetings, for the observation of the Feasts of Charity, and the Lord's Supper. Vers. 33. *Wherefore, my Brethren, when ye come together to eat, tarry one for another*: to preserve Unity and Charity with the Brethren, and with one another.

As for the Mass being a Sacrifice, and that that may be offered alone by the Priest; that is refuted before. But however, as a Sacrament it ought not to be administred alone, but in Christian Communion and Fellowship. 'Tis not the Priest alone can celebrate it as such; but other faithful People with him are likewise to meet and join together to hold this Sacramental Communion.

As for the Spiritual Communion by Faith in Christ, which they say may be had by those who only look on, and do not communicate in the Sacrament. We do not deny this Spiritual Communion, without which the other is ineffectual. But our Saviour appointed not only a Spiritual Communion, but a Sacramental Communion; and this Sacramental Communion cannot be had without the Sacramental Action, that is, without communicating in the Sacrament; Which therefore, by our Saviour's Commandment, all Christian People should do, and not the Priest alone by himself.

C. H. A. P.

CHAP. XXIX.

That the Sacrament is to be administred in one kind only, and that the People are not to have the use of the Cup. Council of *Trent. Sess.* 21. *chap.*2,3. *Can.*1,2,3.

AGainst that which is written, *Mat.* 26.27. *And he took the Cup and gave Thanks, and gave it to them, saying, Drink ye all of it.* Note then, that the Cup is contained in our Saviour's Institution, as well as the Bread, and is as essencial a part of it. And if by virtue of the Institution, all Christians are obliged to the use of the Bread, then by virtue of the same Institution, they are likewise obliged to the use of the Cup. Or if, notwithstanding the Institution, they may take away the Cup; then, notwithstanding the same Institution, they may take away the Bread also; and so they may make void the whole Sacrament. Note also, that in the same quality that the Apostles received the Cup, in the same quality also they received the Bread. If they received the Cup as Priests, (and so that belongs only to Priests) then they received the Bread as Priests likewise; for there was no alteration made in them, between the two Receivings, of the Cup and the Bread. And by the same reason they may take away the Bread too from all but Priests, as well as the Cup. But indeed the Apostles were not there at the Supper, in the quality either of Apostles or Priests. But Jesus Christ did the Office of a Pastor,

and they were the Flock, and so partak'd of the Supper, as Christ's Disciples, and not as Apostles or Priests.

Again, *vers.* 28. *For this is my Blood of the New Testament, which is shed for many for the Remission of Sins.* Here we have the Reason of our Saviour's Command, why all should drink of the Cup, because this represents his Blood, which is shed for many for the Remission of Sins. Now to all Christian People there belongs pardon of Sins by the Blood of Jesus Christ, and not only to the Priest: And therefore all Christian People are to partake of the Cup, and not the Priests only. For to whom the reason of the Command belongs, to all such belongs the Command. Again note, It is by the Blood of Jesus Christ shed and separated from his Body, that Remission of Sins is obtained, of which they are to keep up a Commemoration in the Sacrament. And this Commemoration therefore cannot be kept up by the use of the Bread alone without the Cup, which hath a particular relation to his Blood *shed*, or *poured out*. So that there is a proper and peculiar use of the Cup in the Sacrament, as well as of the Bread. And the use of it, as it is said, belongs to all those to whom Remission of Sin by Christ's Blood *shed* and *poured* out belongs, which is here in this way represented and sealed to them.

Mark 14. 23. *And he took the Cup, and when he had given Thanks, he gave it to them, and they All drank of it.* Note, that as Jesus Christ said, *Drink ye all of this*, so it is here expresly observed by this Evangelist, that they *All* drank of it. This Communion of *All* is particularly observed touching the Cup, and not touching the Bread; surely, not without Reason, but as if the Holy Spirit would thereby purposely forewarn us against this sacrilegious presumption of the Church of *Rome*, in debarring the People the use of the Cup.

John

DEFECTIVE ORIGINAL

John 6. 53. *Verily, verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you.* Our Adversaries believe, that in this place he speaks of the Lord's Supper; and by consequence they deprive, as much as in them lies, all the poor People of Eternal Life, (if it be to be meant as they interpret it) because they do not permit them to drink of the Blood of Jesus Christ in the Sacrament, where the Cup is given to all. 1 Cor. 10. 4. *They did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of that spiritual Rock that followed them; and this Rock was Christ.* The Israelites did not only eat of the Manna, which was a Figure of the Body of Christ, but they also drank of his Blood in a Mystery. And why should they withhold from Christian People the same priviledge, when our Saviour hath allowed it to them? For, *verse* 16. *The Cup of Blessing which we bless, is is not the Communion of the Blood of Christ?* It is the *Cup*, that is, the Communion of the Blood of Christ. And why will they hinder the Christian People them from the *Cup*, which is the Communion of his Blood. For if the *Cup* be the Communion of his Blood, it is in vain to pretend that whole Christ is contained and communicated under the *Species* of *Bread*. Vers. 17. *For we being many, are one Bread, and one Body, for we are all partakers of that one Bread, and of that one Cup*, as it is added in some Copies. But whether these words were in the beginning, or were added afterwards, 'tis plain, that whosoever they were instituted, the Cup was then in use among the People. 1 Cor. 11. 25. *This Cup is the New Testament in my Blood.* Here the Apostle repeating the Institution of the Supper, lets us know, that it is the *Cup* that is the Seal of the New Testament confirmed by the Blood of Christ. And should not those then, who

have part in the Covenant, have a right to the Seals of the Covenant. Now all Believers have part in the Covenant, therefore they ought also to partake of the Cup, that is the Seal of the Covenant. And upon this the Command follows, *Do this as oft as ye drink it, in remembrance of me.* So that all those who are in the Covenant, and do ought to celebrate the memory of the Death and Passion of Jesus Christ in the Sacrament, where the Covenant is confirmed, ought to partake of the Cup. Do this End. But all true Christians ought to do this, and consequently ought to partake of the Cup. For if the Command of *Doing this in remembrance of Christ*, added after the *Bread*, Luke 22. 19. makes it the Duty of all Christians to partake of the Bread for that End. Then the same Command added after the Cup, which is here mentioned by St. *Paul*, makes it their Duty in like manner to partake of the *Cup*. And if they are not obliged by this to the use of the Cup, neither are they obliged by that to the use of the Bread, and so they may take away from them the use of the Bread too as well as the Cup; or else they ought to continue both, as there is the same Command for both; *Vers.* 26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* So that they must drink this Cup, as well as eat this Bread, to shew the Lord's Death. This is to be done by both together, and not by either singly. And all those for whom Christ died then, are obliged to shew his Death in the Sacrament, by the use of the Cup, as well as by the use of the Bread. But Christ died not only for the Priests or Ministers of the Gospel, but also for the People. And therefore this order concerns both.

Vers. 28. *But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* This

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is spoken to the People of *Corinth*; and it is plain, from many Passages in this and the foregoing Chapter, that the People of the Church of *Corinth* did drink of the Cup, and committed great excess in their drinking. But notwithstanding this Abuse, the Apostle doth not presume to alter the Institution, or to take it away. And what shall we think then of the presumptuous boldness of the Church of *Rome*, that dares to do this in manifest defiance of, and open contradiction to our Saviour's Command and Institution, and without the least colour of any good reason?

If they say, whole Christ is contained in the Bread: was it not so in the beginning of our Saviour's Institution, as well as now? And if our Saviour notwithstanding instituted the Cup, how do they dare to take it away upon this vain Presumption, as if they knew better than our Saviour what was fit to be done? This Doctrine of Concomitancy of the Blood with the Body, did not keep our Saviour from instituting the Cup; and how comes it to be so good a Reason now, to take away what he has instituted? He hath appointed different Symbols, one for his Body alone, and another for his Blood, as shed and separated from his Body; the one to eat, and the other to drink. And how should the Bread, which is to be eaten, which represents his Body without the Blood, represent to us the Blood as shed and separated from his Body, by way of concomitancy, when they are considered as asunder? If so, then the Blood of Christ must be eaten too with the Bread, but is not drank; whereas our Saviour instituted the Cup as a Symbol of his Blood shed, and so to be drank apart, as the Symbol of it, and not eat by way of concomitancy with the Bread, which is the particular Symbol or Figure of his Body.

But

DEFECTIVE ORIGINAL

But some have urged, that some of the Blood may be apt to hang upon Mens *Beards*, and so be profaned; and therefore for this reason the People ought not to have the use of the Cup. As if there were not *Beards* in our Saviour's Time also as well as now; but they were new sprung up, or new come in fashion in these latter Ages. But it seems our Saviour did not consider this very weighty Reason.

Some

SOME

PREJUDICES

OF THE

Church of *ROME* Answered.

SECT. I.

They accuse our Doctrine of Novelty.

THIS the Pharisees likewise alledged against our Lord Jesus Christ, and urged the same Prejudices. Mark 1. 27. *They question among themselves, saying, What thing is this? What new Doctrine is this?* And, *Acts* 17. 19. St. *Paul* being brought to *Areopagus*, they demanded of him, *May we know what this New Doctrine, whereof thou speakest, is?* So likewise this is the Tone of the *Romish* Doctors, who call the Reformation an upstart Religion,

and

and say, that our Doctrine is new; and still are insisting upon the thread-bare Question, *Where was your Religion before* Luther? As the Ancient Heathens no doubt would be almost perpetually questioning the Jews in the same manner, *Where was your Religion before* Abraham?

And the same Answer for substance will serve for our Defence, that would do for theirs. For as our Saviour said to the Pharisees, Whatever they may pretend about the Antiquity of their Religion, the like the Jews might say to the Heathen, and so we may say to the Church of *Rome*, *That from the beginning it was not so.* Idolatry, and the worship of Idols, was not from the beginning. So neither was the Mass, Purgatory, Worship of Images, Invocation of Saints, believed or taught from the beginning of Christianity. But our Religion is as ancient as Christianity it self, as the Jewish Religion in worshipping the True God, in opposition to the Heathen Idolatry, was as old as that of *Noah*, or *Enoch*, or *Adam*. For we believe and receive nothing, as absolutely necessary to Salvation, but what our Saviour and his Apostles taught and delivered to the World, and what is contained in the Ancient Creeds. But as the Worship of the one True God, and the True Religion, was greatly corrupted in the Ancient Times, which *Abraham* was raised up to reform; and so his Reformation was new in comparison of the Abuses that were before. So indeed the Reformation of the Corruptions and Errors, which for many Ages had obtained in these Western Parts of the World, did not begin very long ago. And if this be accused of Novelty, we cannot help that, but are sorry it was no sooner. All Reformation is new, in comparison of the Abuses that went before; and so therefore was that first set on foot by *Luther*.

 But

But how could this be remedied, unless there should be no Reformation at all; or because things are once bad, they should never be better? For they cannot be better without being reformed; and whenever a Reformation begins, it is certainly New. So that the Question is, Whether those were Errors and Abuses which the Reformation cut off, and so, whether it were a Reformation really or no? And if this be so, as may appear in part by the foregoing Treatise, then the Reformation justifies itself, though it was not by it that not been sooner. And all those Negative Articles, which we hold in opposition to the Errors of the Church of *Rome*, and which now make up part of our Confession of Faith in opposition to those Errors, are only New because the Reformation is New. And so it must be, whenever New schisms or errors are set against Errors, or unless they will ever still.

SECT.

SECT. II.

They say, That we had no Call.

THey say we had no Call to do as we did; we had no Call to separate from the Church of *Rome*, or to set afoot this pretended Reformation.

But were those Errors or no, which the Church of *Rome* taught? And were they Innovations and Corruptions or no, which they practised? If they were, as hath appeared in part before, have we no Call to renounce Errors, or to reject Corruptions? or must there never be a Reformation of Things that are amiss?

If they say we should have stay'd till the Church had done it. If they mean by the Church, the Church of *Rome*, we see it is not done yet; and how long then should we have stayed? For these very Things which the Reformation rejects, are still defended by her; and all the Protestations and Applications that have been made to her, have had no effect upon her to procure a Reformation on her part; and we do not know when they will have.

But why must we stay till the Church of *Rome* had ordered the Reformation, (which we see would have been long enough?) What is the Church of *Rome* to us, but as a Sister Church, whatever she pretends of her Catholicism, and Masterdom,

dom or Miſtreſſhip over the reſt of the Churches, which is refuted before? And what hath ſhe to do then to control our Reformation, or to oblige us to ſtay her leiſure? Or why have not Princes, and National Churches in themſelves full Power and Authority to reform what is to be reformed in their own Precincts? We ſee what the good Kings of the Jews, *Aſa*, *Hezekiah*, *Joſiah* did. And what did we do, but what in a like caſe they did before? And if the Church of *Rome* had had never ſo much an Authority over us, yet if upon due Applications ſhe would not reform Errors, and redreſs Abuſes, and yet theſe Errors and Abuſes be of a moſt peſtilent and dangerous Nature to the Souls of Men, and moſt contrary to the true Religion, muſt we therefore perſiſt in theſe falſe Beliefs and Practices, whilſt ſhe thinks fit to retain them? And hazard our Eternal Salvation in rejecting Divine Truth, and contradicting the Light of our Minds, and the true Goſpel-Doctrine, meerly out of reſpect to her? Or muſt we not provide for our own welfare our ſelves, without which we ſhould run the hazard of Eternal Perdition, if others will not do it who ought?

Now this was the very Caſe: The Corruptions of the Church of *Rome* were ſo very great, both in Faith and Worſhip, (as may appear partly by this little Treatiſe) and were ſo very dangerous and fatal to Mens Souls, and ſo univerſally ſpread, and ſo ſtifly maintained, that there was no hope of a Reformation of them by that Church; but the Council that was aſſembled to remove Corruptions, ſetled them the ſtronger. Becauſe they could not be brought to a better mind, to renounce theſe Errors, muſt we therefore continue to err for company? Or, when we could no longer hold Communion

with

with them, without having a Communion in these Corruptions, had we not a just cause then of separation from them?

Jer. 51. 9. *We would have healed* Babylon, *and she is not healed: forsake her, and let us go every one to his own Country.* It is just the same in our Case; we have remonstrated to the Church of *Rome* her Errors, and she hath not reformed them; but on the contrary, she hath excommunicated and persecuted with Fire and Sword, those that have publish'd the Truth; and therefore we had just cause to abandon her Communion.

2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* And, *Rev.* 18. 4. *Come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.* Here is our Call to do as we have done; when we could no longer abide in the Communion of the Church of *Rome*, without being defiled with her Sins, and partaking of the Torment which is prepared for her, we were then obliged to *come out of her.*

Rom. 16. 17. *I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.* This, we say, the Church of *Rome* hath done; so that we are required by the Apostle to *mark and avoid them.* For, *Gal.* 1. 9. *Whosoever preacheth, saith he, another Gospel than that which ye have received, let him be accursed.* And we have seen that the Church of *Rome* hath corrupted the Doctrine of the Gospel in many and very great Instances, so that it looks like another Gospel than what was preach'd by our Saviour and his Apostles.

1 John

1 John 5. 21. *Little Children, keep your selves from Idols.* And if the Church of *Rome* be guilty of Idolatry, as hath been proved, and we cannot keep to them without keeping to her Idolatry, must we not then keep our selves from both?

For it is in vain to pretend that their Doctrines, that is, we say their Corruption is antient. This was no warrant to the Jews formerly to follow the old Heathen Customs, because of their Antiquity. But, saith *Joshua*, Chap. 24. 14, 15. *Put away the Gods which your Fathers have served on the other side of the Flood, and in Egypt, and serve the Lord. And if it seem evil unto you to serve the Lord, chuse you this day whom you will serve, whether the Gods which your Fathers served, that were on the other side of the Flood, or the Gods of the Amorites, in whose Land ye dwell: but as for me, and my House, we will serve the Lord.* The like, we say, doth concern us: And if others will perish still in their false Worship, it doth not follow, that we should do so too. And therefore if the Worship of the Church of *Rome* be such, as we prove it is in many instances, we are bound to renounce it, though it were never so Antient, yea, though it were older than *Noah's* Flood.

SECT.

SECT. III.

They object to us the Divisions that are among the Reformed.

BUT what do they get by this? Because there are Divisions among the Reformed, is therefore the Reformation it self evil? Or, because we are divided among our selves in some things, and some of us then must be in the Wrong, doth it therefore follow that they are in the Right?

If this be an Argument against the Reformation, the same might have been an Argument against Christianity it self: For as soon as Christianity spread it self abroad, were there not Divisions then too amongst those that embrac'd it? Some were for retaining the legal Ordinances, and mixing the Ceremonies of the Law with the Gospel of Christ, with whom the Apostles had great contention. Some very famous Churches were leavened with this Error, as that was which was in *Galatia*. Other strange Heresies were broach'd in the Church of *Corinth*, and obtained amongst many, even in the Apostles Days. And there soon arose many others that corrupted the Faith of the Gospel, both in the Apostolical and following Ages; *Gnosticks*, *Valentinians*, *Marcionites*, *Arians*, &c. which spread far and wide, and continued a long time. Was this now a just Objection against Christianity, that there were Divisions and Heresies among those that profess'd themselves Christians? And how comes it then to be

be so mighty an Argument now against the Reformation?

We are sorry indeed to see it fall out so, that there should be no better agreement amongst the Reformed, and that there should any Heresies spring out of those that pretend to the Reformation. But we are not at all surprized at it, or moved to think e're the worse of the Reformation from the Church of *Rome*, because we don't agree in some things amongst our selves: For we are foretold that so it should come to pass, *Rom.* 16. 17. *Mark them which cause Divisions*: It implies, that Divisions there would be. And, 1 *Cor.* 11. 9. *For there must be Heresies, that they which are approved, may be made manifest.* Heresies are some of the *Works of the Flesh*, Gal. 5. 20. And therefore as long as the Flesh is so predominant with many, it is no wonder that there should be Heresies which are the Works of it. If Christianity at first could not prevent it, we can have no expectation that the Reformation should do it. 2 Pet. 2. 1. *There were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them.* And they doing it privily, it may not be presently discerned neither, till after some tract of time.

But, say they, *You have not the means of Unity among you, for you want a Judg of Controversies, which is absolutely necessary in a Church, and therefore there are so many Heresies and Divisions among you.* But this pretended means of Unity is refuted before in the Chapter of the Infallibility of the Church, &c. where it is proved, that there is no such thing or means appointed. We have as much the means of Unity as the Primitive Church had, which was as much as God thinks fit to appoint in the Church. They had infallible Teachers to teach them the Doctrine of God; and we have the Doctrine which

was

was taught by these Infallible Teachers recorded in the Scriptures, which is of the same use to us as it was to them. But neither they nor we have an Infallible Judg to determine our Affairs; nor can have, unless you will put out the Eyes of humane Nature. But every one is left to judg for himself, by the Rule of the Doctrine delivered. God hath given us a plain Rule, as hath been proved, and is ready to assist us with his Spirit in all things necessary to our Salvation, if we be humble and teachable. And then we should do well enough without an infallible Judg. But yet these means were not effectual in the Primitive Church to prevent Divisions and Heresies, because Men did not use them aright (for all Men will never be so sincere, and honest and diligent as they should be) though they were sufficient to have done this, if Men had used them as they ought. And therefore how can we expect now they should be of better success?

The Church of *Rome* indeed pretends to such a means of Unity, which we prove that Christ never appointed, *viz. An Infallible Judg of all Controversies.* But then as they pretend to that which they think is a greater means of Unity, so one would think that they should have a greater Unity too among themselves. But is it so indeed? Is there nothing but Unity in the Church of *Rome?* Are there no Divisions? or were there never any Schisms? Hath this pretended Judg of Controversies determined and put an end to all Controversies? No, he neither hath done it, nor dares attempt it.

But we agree, say they, *in all the fundamental Points.* In what? Is not the Doctrine of the Infallible Judg, a fundamental Point it self? And do they all agree in that, and who this is? And if they did, so do we agree in the same Rule of Faith, the Holy Scriptures. And why is not our agreement in the same Rule of Faith,

Faith, as good as their agreement about the Infallible Judg? *But they all agree likewise, that Protestants are in the wrong.* And we all agree as much, that Papists are in the wrong. So that if this Point of agreement signify any thing, here we are even with them. But do they agree among themselves in other things? No, no more than Protestants do among themselves, but have differences, the same, or as great as any Protestants can have whatsoever they be. And notwithstanding the decisions of their pretended infallible Judg, they do as much differ in particular Doctrines, in the sense of those decisions, which are for the determining of the sense of Scriptures, as the Protestants do about the sense of Scripture, without the decisions of such a determining Judg?

Therefore we think it very reasonable, that the Church of *Rome* should do as our Saviour directs, when they cry out so much upon our Divisions, that they would *first pull out the Beam out of their own Eyes*, and reconcile all Differences at Home; *and then they shall see the more clearly to cast out the Mote out of their Brother's Eye.* Which they can never do, whilst the Beam is in their own; or at least, I hope, we shall never go to them to do it.

FINIS.

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[This Chapter should have come in after Chap. XI.]

That there are some Places more Holy than others, and that it is a Work of Piety to go in Pilgrimages to them. Bellarm. *de Cultu. Sacrif. lib. 3. cap. 8.*

THis is to revive *Judaism* again. For God dwelt among the Jews indeed in an appropriate manner in the Temple of *Jerusalem*, where were the Symbols of his Presence. The *Temple* was God's House, and therefore an Holy Place, because God was there peculiarly present. Thither were all the Males of the Children of *Israel* to resort three times a Year, and there alone offer their Sacrifices and Oblations to God: And the Place made the Worship acceptable to God, which was offered there; so that the Worship was not so acceptable to God which was performed in other places; for the Presence of God sanctified the Place, and made it Holy; and that sanctified the Worship, and gave value to it, and therefore it was more acceptably performed there than in another Place.

But now under the Gospel there is no such Holiness of Places, because there is no such symbolical Presence of God in one place more than in another; for God's Presence is no longer confined to any one Place, but he equally accepts the Worship that is devoutly offered him all the World over.

John

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John 4. 21, 23, 24. *Woman, believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father,* as the peculiar and appropriate Place of his Worship, as if he were more especially present there, than in any other Place, or would better accept the Worship performed there, than in any other Place. For now all such religious distinction of Places for Worship shall be taken away. *But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him,* as well in one place as another. And such devout Worshippers shall be acceptable to him in any Place.

Mal. 1. 11. *For from the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered unto my Name, and a pure Offering;* that is, inward and spiritual Worship and Sacrifices, whereof the Ceremonial here expres'd were but Types and Figures. And thus People are every where to serve God, with true and pure Worship: For it is the Service now that sanctifies the Place, and not the Place that sanctifies the Service, as it was among the Jews.

1 Tim. 2. 8. *I will therefore that Men pray every where, lifting up holy Hands, without wrath, and doubting* of God's audience and acceptance. For God is every where present; and in whatsoever Place we are, we are equally near unto him. 1 Cor. 10. 26. *The Earth is the Lord's, and the Fulness thereof.* The whole Earth, where God is called upon, is Holy Land. St. *Paul* prayed on the Sea-shore at *Tyre*, Acts 21. 5.

And, *Mat.* 18. 20. *Where two or three are gathered together in my Name, there am I in the midst of them.* Every Assembly of Christians met together in

Christ's Name; and according to his Will is the Church and House, and living Temple of God, where he is present, which is not built with Stone or Brick, but is made up of living Saints, the Habitation of the Spirit; as the Church in the House of *Nymphi*, Col. 4. 5. of *Aquila* and *Priscilla*, 1 Cor. 16. 19.

The Temple of *Jerusalem* was but a Type and Figure of Christ's Body and Humane Nature, which was the True Temple, in which the God-head dwelt; and therefore he calls his Body the Temple; John 2. 19. *Destroy this Temple, and in three days will I raise it up.* And therefore after the Incarnation of Christ, in which the Figure and Type of the Temple of *Jerusalem* was accomplish'd, God would no more have a Figurative Temple. And now Christ is ascended into Heaven, there is no Temple upon Earth, but the Saints themselves, who are the *Temples of the Holy Ghost*, and who offer up spiritual Sacrifices by the assistance of the Spirit, which are acceptable to God, not as performed in this and the other place, as if they derived acceptance from the Holiness of any Place, but by the Offering of the Body of Christ once for all, through the Eternal Spirit, with which he sits at the right Hand of God in the Heavens, to make Intercession for us, and to procure the acceptance of our Persons and Services.

Much less then is there any Holiness in Places derived from any Saints, from whom the Popish Churches yet derive their Holiness. It was the peculiar Presence of God which was thought among the Jews to render the Place Holy; for where God is peculiarly present, there it is *Holy Ground*. But now it is from the Saints, and the Worship that is performed to them in such a Place, and their Relicks that are placed there, that the Popish Holiness

of

of moſt of their Places is derived. And it is a great Act of Devotion with them to go in Pilgrimages, to viſit and worſhip at ſuch Places, as to our *Lady of Loretto*, *Montſerrat*, to *St. Thomas* at *Canterbury*, *St. Winifred's Well*, and ſuch-like Places. And they think their Services performed in ſuch Places, are very acceptable for the Place ſake. Now if there be no appropriate Holineſs in Places with reſpect to the Preſence of God peculiarly in them, which renders the Worſhip acceptable: Who can believe that the Shrines of Saints can derive any acceptance to the Service?

Yet we do not deny, but in common decency, that ſome peculiar Reſpect ſhould be ſhewn to ſuch Places where we ſolemnly worſhip God. But it is the Worſhip that is there performed to God (and not the Preſence of God, that is ſuppoſed to be peculiarly there, more than in any other Place) that doth ſanctify the Chriſtian Places of Worſhip, whatever Sanctification they have. But it is not the Place that doth ſanctify the Worſhip; as it was among the Jews, where *the Altar ſanctified the Gift*, Matth. 23. 19.

Of the Sacraments.

[This should have followed *Chap.* XXI.]

That the Sacraments do confer Grace, ex opere operato, *by the Work done.* Council of *Trent. Seff.* 7. *Can.* 8.

THE Sacraments are Seals of the Covenant and Promise of God on his part made with Men, which they confirm to us, upon our susception or receiving of them, and the performance of the Condition which on our part is required, and which we enter into a solemn Engagement to do, and do make a visible profession of in them. And it being a Covenant of free Grace, which God makes with Man, and by which he really intends to procure our Salvation; it must needs be supposed, by virtue of this Covenant, that God is before-hand with Men with such measures of his Grace (without which in this corrupt and fallen State we could do nothing) by which now we may be enabled to do what on our part is required. And upon our solemn engagement of our selves to God in this Holy Covenant on our part, it is not to be doubted but the Spirit of Grace shall be given to

to us, to enable us to perform all the Duties and Conditions of the Covenant necessary to Salvation. But the Grace which is given, is the effect of the Spirit, and is given by virtue of the Covenant and Promise. The Sacraments do no otherwise exhibit it to us, than as they confirm the Covenant on God's part, by which it is given; and assure this Gift to us, upon our performance of our part.

The Holy Ghost doth call the Sacraments, Signs and Seals of the Grace of God; as, *Gen.* 17. 11. *Ye shall circumcise the Flesh of the Fore-skin, and it shall be a Token or Sign of the Covenant between me and you.* And, *Rom.* 4. 11. *He*, that is, *Abraham, received the Sign of Circumcision, a Seal of the Righteousness of Faith.* But it cannot be any where found, that the Sacraments are called Vessels, containing the Grace of God. And it was a *Seal* of the Promises made to *the Righteousness of the Faith which he had, yet being uncircumcised.* So that *Abraham's* Faith went before the Sacrament of Circumcision, and was not wrought by it. And, *Vers.* 9, 10. *This Faith was reckoned to* Abraham *for Righteousness; not in Circumcision, but in Uncircumcision. That so* (vers. 11. believing before Circumcision) *he might be the Father of all them that believe, though they be not Circumcised; but who also walk in the steps of that Faith of our Father* Abraham, *which he had being yet Uncircumcised.*

And as *Abraham* believed and was justified before Circumcision, and therefore his Faith and Justification was not wrought by the Sacrament of Circumcision; so *Cornelius* and his Company received the Holy Spirit before they were baptized. As is plain from the words of St. *Peter*, Acts 10. 47. *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we?* Which teacheth us, that God doth neither tie his

Grace to the outward Circumcision, nor yet to the Water of Baptism. The use of these Sacraments was not to work that Grace which they had before, but to be a solemn Engagement to them to perform their part of the Covenant, and to confirm the Promise of God to them. And therefore we find also Faith required, before Baptism can be administred: *Acts* 8. 36, 37. *What doth hinder me* (says the Eunuch) *to be baptized? And* Philip *said, If thou believest with all thine Heart, thou mayest.* Faith is pre-required before Baptism, and therefore is not wrought by the Sacrament of Baptism.

We find indeed, that upon the solemn profession of their Faith, by their admission of the Sacrament of Baptism, there were sometimes greater measures of the Spirit poured out upon some, *Acts* 19. 5, 6. But it was in consideration of their Faith, which went before Baptism, that these Measures of the Spirit were given to them. Their Baptism was only a testification of their Faith; Ephes. 1. 13. *After ye believed, ye were sealed with the Holy Spirit of Promise.*

So when Baptism is called the *Baptism of Repentance*, it is not because Repentance was wrought by it; but because it was a Sign and Testification of it, and farther engaged to it.

We therefore also find, that Justification and Salvation are every-where in the Scripture ascribed to Mens Faith and Repentance; and not to the Sacraments, as they would be, if the Sacraments were the proper and immediate Causes of that Grace, by which we are justified and saved. Thus, *Rom.* 1. 17. *The Just shall live by Faith.* And so, *Gal.* 2. 20. *I live by the Faith of the Son of God.* And this Faith, and so all Grace and Holiness is wrought by the Spirit, by means of the Word. Rom. 10. 17. *Faith comes by hearing, and hearing by the Word of God.*

God: And, *John* 3. 8. *As the Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.* God oftentimes in an imperceptible manner conferring his Grace, and not confining it to the Sacraments: So that the Sacraments do not give, but only seal to us the Promise of Grace and Life.

1 Pet. 3. 20, 21. *In the Ark of* Noah, *a few, that is, eight Persons, were saved by Water. The like Figure whereunto even Baptism doth now save us.* But by Baptism, I mean, *not the putting away the filth of the Flesh*; or that the outward Act of washing the Body serveth to this Salvation, which God doth not lay on any outward Ceremony, otherwise than as it is an Act or Exercise of our Faith and Obedience. *But the Answer of a good Conscience towards God*, in the Covenant of Baptism, when a Person being ask'd, doth really and faithfully engage and promise to believe in, and give up himself to God the Father, Son, and Holy Ghost, and to renounce the World, the Flesh, and the Devil. *Baptism is but the celebration of this saving Covenant; and it is covenanting sincerely, that is the Condition of Salvation, and washing is but the Sign.*

As, *Rom.* 2. 25. *Circumcision verily profiteth, if thou keepest the Law; but if thou be a breaker of the Law, thy Circumcision is made Uncircumcision.* So it may be said of Baptism, with respect to the Gospel. It is not any Sacrament in it self, that gives Grace or Justification, or acceptance with God; but thereby the Benefits promised are sealed to them that perform the Conditions. Thus, *ver.* 28, 29. *He is not a Jew*, whom God will accept and justify, *who is one outwardly*, only in the Ceremony; *Neither is that Circumcision* acceptable, *which is only outward in the Flesh*, and therefore 'tis not the external Sacrament which

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given the Grace; but have in Jesus, justified and accepted of God, that is outwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter or Ceremony, whose Praise is not of Men, but of God. The like may be said of the Christian and his Baptism. So, Gal. 5. 6. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, nor the outward washing of Baptism neither, but Faith which worketh by Love. 'Tis this, and nothing else that avails to the Christian's Salvation. But if the Sacraments themselves did work Saving-Grace, the same might be as well affirmed of them.

It is said indeed, Rom. 6. 4. *We are buried with him by Baptism into Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we should also walk in Newness of Life.* The meaning of which is this, that we by our Baptism enter into a Profession, Engagement, or Undertaking, to give over all Sin, and to live a new regenerate Life, in conformity to the Death and Life of Christ. This Profession was represented and signified by their going down into the Water, and being, as it were, buried in it, and then rising out of it again. It is not Baptism which works this Grace of Mortification, but that proceeds from our believing, Reception, and hearty submitting our selves to *the form of Doctrine delivered to us* by the Spirit of Grace in the Gospel, *ver.* 17. And it is *by the Spirit* that we are enabled *to mortify the Deeds of the Body*, Rom. 8. But Baptism testifies and represents our Profession and Engagement to do it.

It is said also, *Gal.* 3. 27. *As many of you as have been baptized into Christ, have put on Christ*, his Spirit and Nature, and are become his Members. There, being *baptized into Christ*, signifies those that have sincerely consented to that baptismal Covenant, of which the outward Baptism was a Badg and Profession.

sion. It was not by virtue of their Baptism, but by virtue of their Faith which they professed in their Baptism, that they became Members of Christ. Vers. 26. *Ye are all the Children of God, by Faith in Christ Jesus.* According to *John* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, even to them that believed in his Name.*

So, *John* 3. 5. *Except a Man be born of Water and the Spirit*, &c. It is the Spirit's Regeneration which is asserted, and which is only mentioned, *vers.* 8. But this spiritual Regeneration was represented by the Water of Baptism.

So, *Tit.* 3 5. *The washing of Regeneration*, that is, Regeneration signified and sealed in Baptism; or, which is to the Soul, as a laver or washing is to the Body to cleanse it from Sin.

So, *Ephes.* 5. 25, 26. *Christ loved the Church, and gave himself for it, that he might sanctify it, and cleanse it, with the washing of Water by the Word.* It is the Regeneration it self which is there intended by the washing of Water, which is said to be wrought by the Word; because by the means of the Word we are cleansed from the filth of Sin, as the filth of the Body is cleansed by the washing of Water. But yet this Regeneration is signified and represented in Baptism, and there all do make a profession of it.

ERRATA.

MVSEVM
BRITAN
NICVM

ERRATA.

PAge 52. line 5. read, *Judicionſly.*
P. 67. l. 19. r. *is directly,*
P. 81. l. 3. r. *what words.*
P. 84. l. 3. r. *beneficial.*
P. 104. l. 30. r. *God is ſaid.*
P. 118. l. 20. r. *yet He.*
P. 123. l. 9. r. *with them.*
P. 140. l. 24. r. *in, to the underſtanding.*
P. 145. l. 23. r. *from theſe words.*
P. 147. l. 21. r. *rite.*
P. 152. l. 16. r. *even after.*
P. 168. l. 32. r. *throw on.*

Adver-

Advertisement of some Books lately printed against Popery.

1. A Modest Enquiry, Whether St. *Peter* were ever at *Rome*, and Bishop of that Church?

2. The Fallibility of the Roman Church, demonstrated from the manifest Error of the Second *Nicene* and *Trent* Councils, which assert, That the Veneration and honorary Worship of Images, is a Tradition Primitive and Apostolical.

3. A Demonstration that the Church of *Rome*, and her Councils have erred: by shewing, that the Councils of *Constance*, *Basil*, and *Trent*, have in all their Decrees touching Communion in one kind, contradicted the received Doctrine of the Church of Christ.

4. A Treatise of Traditions. Wherein is proved, That we have Evidence sufficient from Tradition; 1. That the *Scriptures* are the Word of God. 2. That the *Church of England* owns the true Canon of the Books of the *Old Testament*. 3. That the *Copies* of the *Scripture* have not been corrupted. 4. That the *Romanists* have no such Evidence for their *Traditions*. 5. That the Testimony of the present *Church of Rome* can be no sure Evidence of Apostolical Tradition. 6. What *Traditions* may securely be relied upon, and what not. The Second Part.